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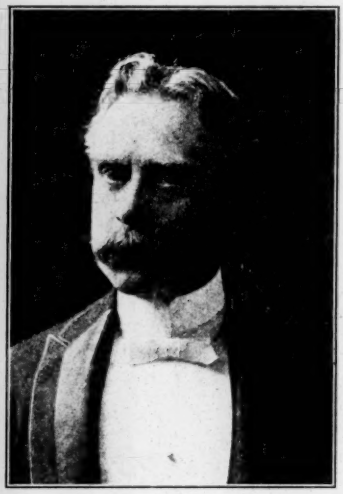

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. IV.—(XXXIV).—APRIL, 1906.—NO. 4.

THE PASCHAL CANDLE.

THE hallowing or blessing and ceremonious lighting of a large candle called, from its connexion with the Easter feast, the Paschal Candle, is the chief ceremonial observance of the vigil of Easter.

The rite undoubtedly came from the East, either from Jerusalem or Antioch. In early Christian days Eastern rites had this tendency of travelling westward. Both the persecution and the peace of the Church were the means of sending numbers of devout people on pilgrimage to the Holy Places whose return would bring about the introduction of rites and practices seen abroad.

The ceremonial extinction of the lamps burning in the Church of the Holy Sepulchre, Jerusalem, on Good Friday and their rekindling on Easter day is well known. The medieval Sir John Maundeville in his *Travels* mentions one special lamp, among others, which, burning before the Sepulchre of our Lord, went out "of itself" on Good Friday, and lighted again "by itself" at the hour that our Lord rose from the dead.[1] Be this as it may, Sir John's delightful exaggerations are familiar to all, his frank declaration of disbelief in many things *he heard* is particularly refreshing. Here his testimony is valuable inasmuch as it gives evidence of the existence of a custom long in use among the Jews and pagans taken and consecrated to the use of the

[1] In all probability the introduction of a continually burning lamp before an altar was the utilitarian one of providing a ready light for igniting the church lights.

Christian Church, namely, the kindling, with particular solemnity, of fire which, from the mystery of its production, was held to be sacred.[2]

Annually on the kalends of March, we learn from the classic writers,[3] the Roman vestals rekindled the sacred fire, which in their temples was the representative of their goddess. On the "night of mystery" (November 1st), when the Druids annually celebrated the reconstruction of the world, the continually burning holy fire was extinguished in the sacred precincts, and at that signal all other fires were one by one put out. The Peruvian Virgins of the Sun relighted their sacred fire on the feast of Raymi, their great festival of the summer solstice. In the life of Saint Patrick it is told that he kindled an Easter fire on Easter eve, A. D. 433, on the hill of Slane, opposite Tara.

The primitive method of kindling fire was by the friction of two pieces of wood, suitably fashioned, known to us as the *swastika* or "fylfot" cross,[4] the ends being handles by which the sticks were worked about a common axle till it burst into a flame (III Kings 17: 12).

The sacred fire for Scandinavian altars was struck from a flint. The vestals of Rome and the Sun Virgins of Peru drew their fire from heaven by means of a concave mirror. By the same means the Anglo-Saxons caught the first spark from the sun on tow; in cloudy weather they had recourse to a flint.

The kindling of this new fire had among the northern nations a particular connexion with the new birth of the sun. With them it was a time of great rejoicing, as the long days of winter were past and the earth began to be born anew. It is an acknowledged fact that the origin of several of our Christian ceremonies have been found in the rites of the Jews and pagans. The Church finding it difficult to eradicate the memory and affection for them from the hearts and minds of the converts, in many instances adopted them and sanctified them to holy uses.

This was particularly the case with the Easter celebration, so

[2] See Virgil, *An.* ii, 297.

[3] Ovid, Fast. 3, 143; Dacier, Pein., *Nat. Hist.*, N. 16, 40.

[4] In Northern mythology this sign, called Thor's hammer, was marked on infant Scandinavians. In Scandinavian myth the cross represented the sun or Frea; the Y cross Woden's "triskele."

bound up was it with the great festival kept universally in honor of the sun. Anciently Easter was reckoned the first day of the Christian new year—March being considered the first month of the year beginning on the 25th. On its eve every spark of fire was devoutly extinguished to be rekindled anew with fire blessed by the Church. The fire having been brought into being outside the church doors, the Paschal Candle is lighted at the words "Quam in honorem Dei rutilans ignis accendit" in the "Exultet," all the church lights being afterwards rekindled from this light. In pre-Reformation days the people carried some of the new fire away with them to rekindle the fires which had been extinguished on their own hearths.[5] Chaucer, quoting Saint Isidore, makes his Parson tell of anger: that like a fire it will last a year or more —from one Easter day until another Easter day.

In the early Church it was customary to make and bless fire anew for daily service very similar to the lamp-lighting of the Jews as mentioned in the First Book of Samuel. Afterwards it became a weekly (every Saturday) practice. By the twelfth century it had become the special and peculiar rite of the vigil of Easter, but even then remnants of the old usage survived.

In England, for example, a custom was preserved in monastic churches of ceremoniously kindling fire in the cloister on the Maundy-night before Good Friday as well as on Easter eve. An eleventh century Vatican MS. (Cod. lat. 4772) has preserved a form of blessing fire on Maundy Thursday with a rubric directing a lamp or candle to be lit from it and that from this again are to be kindled the Paschal fire and candles (*cerei*) on Easter eve. Thus at Durham the Paschal Candle burned from Maundy Thursday till the Wednesday after Ascension day. Anyone saying Mass at Cluny before the solemn Mass was sung, made no use of light, because the new fire was not yet blessed.[6] The Auch Missal of 1491 directs the new fire struck from a flint to be blessed before the altar on Maundy Thursday after None, and an Albi Sacramentary that the Paschal Candle is to be lighted on Holy Saturday from the fire, "quod V feria de silice et xpistallo

[5] The servant of the monastic cellarer kindled, with the fire remaining in the cloister after the ignition, all hearths which had been previously extinguished.

[6] Steven's *Hist. of Monastic Orders.*

(crystal) excussus fuerit." [7] The custom was maintained at Toulouse in 1555 where the new fire was blessed after *Mandatum* on Maundy Thursday.

In the Office of the last three days of Holy Week is conserved the original form of the daily service, glorified of course on account of the special solemnity. In the first ages of the Church the Easter function began late in the evening and continued till dawn, a usage which prevailed in the more strict of monastic houses as late as the eighteenth century. Hugo of Saint Victor, writing in the twelfth century, mentions the creeping in of anticipation of the vigil office.[8]

As the striking of the new fire was a troublesome and smoky affair it was generally accomplished outside the church, probably in the porch, as is still the custom at Saint Mary Major's, Rome. In conventual churches it took place in the cloister. At Salisbury the blessing seems to have taken place *within* the church, at the pillar to the south of the font.

The new fire was brought into being by the ancient method of placing a lens between the sun and the material to be ignited. Should the state of the weather prevent this, a flint and steel was employed. Rupert, Abbot of Deutz (*circa* 1111), after saying that the fire (church lights) had been extinguished at Matins of Maundy Thursday, adds, we have recourse during the same three days to flint by striking which we obtain the fire hidden in its veins ; or, if the sky be cloudless, we present a transparent glass or crystal, and receive the rays of the sun passing through the same lens by a remarkable phenomena upon the material placed beneath.[9] Pope Leo IV in the ninth century mentions it as so produced by flint and steel.[10] The monks at Cluny, following the tenth century ritual customs of Saint Ulric, Bishop of Augsburg, employed a "lapis presiosus berillus," rock crystal.[11] At Florence

[7] MS. VI. Town Hall, Albi, Aquitaine.

[8] Durandus (*circa* 1280) and Thomas Waldensis (subsequently to 1400) both speak of the old observance as still subsisting in some churches.

[9] *De Divinis Off.*, lib. V, cap. 28. On the use of lenses *cf.* the Epistle of Pope Zacharias to St. Boniface, the Apostle of Germany. It is said the blessing of fire was unknown in Rome in the time of this Pope, A. D. 751.

[10] *De Cur. Pastor*, c. 7.

[11] Rock, *Church of our Fathers*, vol. iii, pt. 2, p. 98.

a flint brought from Jerusalem in the time of the Crusades was used.

When the fire had been kindled and blessed, a taper was lighted from it and fixed to a staff or placed in a lantern in the same position. It was then carried at the head of the procession which re-entered the church to bless the Pashal Candle, chanting the hymn "Inventor rutili," the deacon announcing thrice during the course of the procession the words "Lumen Christi," the light of Christ.

After the blessing of the Paschal Candle, the precentor or other appointed person sang out thrice, "Accendite," and thereupon all lights previously extinguished in the church were relighted.

The Churchwardens' Accounts of the Church of Saint Thomas à Becket, Salisbury, under the date 1546–47, have the following entries: "to Burgis for lightynge of the said lightes, xij^{d}, . . . to hym more for lightyng of the pascalle, iiij^{d}." [12]

Barnaby Googe, in his (sixteenth century) translation of Naogeorgus' "Popish Kingdom" (Book 4, p. 52, Reprint 1880), states that the Paschal Candle burned continuously "day and night." If he means at the day and night Offices of the Church the statement may pass.

Although Ascension day has been generally named as the time for the removal of the Paschal Candle, it appears to have been by no means general. In England, the monks of Durham kept it burning till the Wednesday after Ascension day, and those at Canterbury [13] and Worcester [14] till the day after Trinity Sunday. At the large parish church of Saint Edmund, Salisbury, it was kept lighted till Ascension Thursday and lighted again at Whitsuntide.[15] The same use was observed abroad. At Clermont it burned till the end of Compline on Easter Tuesday;[16] at

[12] Swayne, *Churchwardens' Accounts of SS. Edmund and Thomas, Sarum*, 1443–1702 (Wilts. Record Society, 1896), p. 274.

[13] Consuetudinary of St. Augustine's, Canterbury, Cotton MS. Faustina, c. xii.

[14] Constitutions of Walter Cantilupé, A.D. 1240.

[15] Swayne, *Churchwardens' Accounts of SS. Edmund and Thomas, Sarum* (Wilts. Record Soc.), p. xiv.

[16] De Vert, *Explication des Ceremonies de l'Eglise*, Paris (1720). Le Brun des Marettes, Voyages Liturgiques de France. Paris (1718).

Soissons, for four consecutive days.[17] The clergy of Rome extinguished it on Ascension day at the words "Assumptus est" in the Gospel of the day; the Cordeliers removed it at None at the antiphon "I ascend to My Father." At Albi, Paris, and Rouen,[18] it remained till the benediction of the font in the vigil of Pentecost,[19] and at Angers, set upon a high column, it remained (unlighted?) throughout the year.

From the testimony of the Parish Accounts it would seem that charcoal was the material employed to make the new fire:—

1495–6. SALISBURY: St. Edmund's.
"Pro vna mensura Carbonis in Vigilia Pasche apud benediccionem ignis, j^{d}."
1497–8. "Pro Carbonibus circa fontem."
1517–18. "For Colys to make holy fyre at Astur eue ij^{d}. ob."[20]
1519. LAMBETH:
"For a quarter of colls to make the halowyd fire. ol. os. 7d."
1525–47. LONDON: St. Martin's-in-the Fields.
"A sake of greate collis," every year to provide the holy fire.
1555. LONDON: St. Peter's Cheap.
"Coles to make ffyre w^{t} all on Easter Eve."
1560. LEICESTER: St. Martin's.
"A strike of charcoal for hallowed fire, 5^{d}."[21]

It is clear from the Parish Accounts that there was no uniformity in either the weight or the size of the Paschal Candle. It is difficult to arrive at even the approximate size and weight in consequence of the other Church wax—the font taper, the cross candle, the trendal, the tenebrae tapers, etc.—being thrown in with it, e. g.:—

1552. (1 Edward VI.) BRISTOL: St. Ewen.
The Paschal, font taper and other wax, xs ixd ob.

[17] Martene, *de Ant. Eccles. Rit.*, lib. iv, c 24.
[18] De Moléon, *Voyages Liturgiques* (1718).
[19] *Ordinance of Louis d'Amboise*, July 5, 1476.
[20] Swayne, *Ibid.*, pp. 46, 49, 60.
[21] Nichols, *Hist. of Leicester*, vol. iv, pt. ii.

1554. LONDON: St. Michael, Cornhill.
"Paide for the Sepulker Lyght at Easter & for the Pascall & for the Tenebar candles, vij^{s} vj^{d}."

1555. "Paide for the Paskall with the Crosse candles, & ij^{lis} of Tenebar candles weiyinge all vij^{lis} at xi^{d} a pounde vj^{s} v^{d}."

1559. READING: St. Lawrence.
"Paid for makynge of the Pascall and the Funte taper 5s. 8d." [22]

Some of the cathedral, abbey, and large parish churches, may have followed a traditional size, as when Abbot Feckenham in 1557 provided for his abbey church of Westminster a Paschal of 300 pounds weight, or as at the parish church of St. Edmund, Salisbury, where the taper was generally from 30 to 36 pounds in weight, but otherwise it invariably corresponded with the means placed at the disposal of the churchwardens, either by private bequest, gift, or the parochial collection.

Medieval wills and testamentary dispositions contain frequent bequests for the support and maintenance of the Paschal Candle. Merchants, yeomen, and husbandmen were wont particularly to remember this and other church wax—12 or 20 pounds for the former—above the usual funeral doles.

In 1526 Richard Rogers left certain buildings to St. Mary Abchurch, London, for the use of the parish; half the profits to be applied to keep the house in repair, and the other half to find the Paschal within the said church for ever; any profit remaining over to be given to the poor of the parish on Good Friday yearly for ever.

To St. Dunstan's Church, Canterbury, a certain Nicholas Reugge left 40 shillings wherewith to buy four cows, which were to be let out at so much a year. The income thus derived was to be applied to "the striking of the paschal and font tapers;" in order that "no manner of people, poor nor rich, should nothing pay to the paschal at Easter, as it is accustomed in every church to be done."

The Kingston-on-Thames, Surrey, Churchwardens' Accounts show the candle to have been supported otherwise than by gifts:

[22] Coates, *Hist. of Reading*.

23. Henry VII. "Imprimis, at Ester, for any householder kepynge a *brode gate* shall pay to the paroche preests wages 3d. *item* to the Paschal ½, to St. Swithin ½."
Also any householder "keeping one tenement," having "a wyff and kepe a chamber" the same duties, also "any journeyman taking wayges" shall pay to the paschal ½d.[23]

The parochial collection was, however, the chief means by which the Paschal was supported. The church accounts show that a general levy was made upon the parishioners just before Easter, in some places upon Good Friday. Easter would be one of the usual "Offering days," the others being Christmas, Whitsuntide, and the feast of the Dedication, or, as *Beleth* says, All Saints.[24]

1469–70. SALISBURY: St. Edmund's.
Money gathered "to the fount taper" on the said days i. e. "goud Friday and Ester day," and other. "xlvij^{s}. ij^{d}."[25]

1485. SOMERSETSHIRE: Croscombe.
"Comys W^{m}. Branch and presents in for the font tapyr & the pascall, vj^{s}. viij^{d}."

1486. LONDON: St. Mary-at-Hill.
"At Ester, for the howslyn people for the pascall xj^{s}. v^{d}."

1498. CANTERBURY: St. Dunstan's.
Item rec. of the pascall of strangers for ij yeres S'm . . . ij^{s}. iij^{d}."
Item receyuyd of George Aylonde to the pascall S'm xviij^{d}."[26]

1499. "Pascal money of strangers for ij yeres iij^{s}. iij^{d}."[27]

1511–12. LONDON: St. Andrew Hubbard, East Cheap.
"*Item*, Receud At Ester for the pascall viij^{s}. xj^{d}."

[23] Lyson's *Environs of London*, vol. I.

[24] The Laws of the Danish king Cnut ordered tribute of "Light scot thrice in the year. First on Easter Eve, a ½d. worth for every hide [of land], and again on All Hallows Mass as much; and again on the Purification of St. Mary, the like." Thorpe: *Ancient Laws*, p. 367.

[25] Swayne, Churchwarden's Accounts of SS. Edmund and Thomas, Salisbury.

[26] *Archæologia Cantiana*, vol. xvi, p. 308.

[27] *Ibid.*, p. 310.

1522. SOMERSETSHIRE: Croscombe.

"The comyn in of the paschall taper vj^{s}. viij^{d}."

1546. LONDON: St. Martin's-in-the-Fields.

"Of the p'ysshyoners for the Pascall and token monye at Easter xxxv^{s}. v^{d}."

6 Edward VI. KENT: Itam.

"Received of Willyam Baker for the paschal light viij."

All the money thus received "for the Paschal" was by no means expended on it. In all probability the term "Paschal" was interpreted to mean and stood for the *whole* "Church Light" inclusively. At St. Andrew Hubbard's, London, in 1522–3, although seven shillings and eightpence was "gathered for the pascal," only three shillings and fivepence "ob" appears to have been expended on the "pascal and tenebrae candell." In the previous year (1521) eightpence was *received* for the paschal and four shillings and eightpence *expended* on the "pascal and church wax at Ester." Four years later (1525–6) fourteen shillings and threepence was *received*, but two shillings and fourpence only paid for the Paschal.

Again the waste was frequently repaired by the acquisition of new wax and the reworking of the Paschal with the old:—

In 1517–18, at St. Edmund's, Salisbury, the old wax making came to xxvij li. xiij^{d}, the new wax to the same "vi li. iiij^{s}." At St. Andrew's, East Cheap, London, in 1531–3, the "Pascal old and new," cost "ij^{s}. iv^{d}." In the Church Book of Smarden, Kent, we have the entry under the date 1st January, 1547: "leyde owte for ix li. of new waxe to renew the paskall the fonte taper, and iij li. of small candell price of a pounde vj^{d}. s'ma iiij^{s}. vj^{d}."

"Payd for strycking of the olde and new waxe at Ester xv^{d}."

"Payd for strykynge of ij li. of small candyll that was of the passkoll ij^{d}."

"Received v li. of waxe that was of the paskall ij^{d}. ob. a ponde xij^{d}. ob."

Entries of Paschals of small size and weight are very deceptive, save when they appear in the reigns of Edward VI and Mary. In the latter instance this is to be accounted for by the wholesale clearance of church wax in Edward's reign, the proceeds

being swept into the King's treasury. The uncertainty of the times may also have had much to do with it.

A few examples taken at random from the church accounts will illustrate the point :—

At THAME, Oxon (1447), the Paschal was about 2 pounds; in 1534–5, 4¼ pounds. At St. Mary-at-Hill, London (1478), 30 lbs.; at St. Peter, Cheap, another London church (1555), 8 lbs.; at another, St. Leonard, Foster Lane (6 Edward VI), 5 lbs. In the year 1508 it was 20 lbs. weight, at St. Lawrence, Reading. At Ludlow, between the years 1540–49, it varied from 7 to 16 pounds, and in the years 1555–58, from 5 to 13 pounds.

The wax thus bought or gathered was handed to the sexton or wax chandler, frequently called in the accounts the "barber," who taking it to the wax-house, worked it up into the candle or candles required. The following extracts will help to illustrate this :—

1469–70. SALISBURY: St. Edmund.

Cera empta cum factura inde } Et in viij li de cera empta de Roberto A. Neue capellano pro ceris pascal' & fontis inde fiendis precij lli vij^{d}—iij^{s}. vij^{d}· Et in j homine conducto ad faciendum le Pascall' cum aliis fontaperis in toto viij^{d}. S'ma v^{s}. iiij^{d}.[28]

1412–13. HYTHE: Kent.

"Item in lymevm ligno et victualibus datis hominibus operantibus circa cereum paschale cum aliis duobus cereis. xiiij^{d}.[29]

1511–12. LONDON: St. Andrew Hubbard, East Cheap.

"*Item*, paid to the wax chaunler for makyng of the pascall and the beme lighth the Judas tenebre candles and the taper hallowing at the fonte vij^{s}."

1540. LUDLOW:

"*Item*, bought of Mr. Wardene for the pascalle a dossen li. of bolene waxe vj^{s}. viij^{d}."[30]

"*Item*, for mendynge of the pascalle borde (the board on which the wax was worked), iiij^{d}."

[28] Swayne: *Ibid.*, p. 13.

[29] *Archæologia Cantiana*, vol. x, pp. 242–9.

[30] The St. Edmund Accounts have a similar entry—"1490–1491, for iiij pound and do. of *polen* wex for makynge of the Pascalle, ij*s*. viij*d*."

1547. "*Item*, for iiij clammes (iron clamps) for pascalle bordes, ij^{d}."

1541. "*Item*, spende on the barber's (breakfast) at the makynge of the pascalle xij^{d}."

"*Item*, for oyle to the pascalle ij^{d}."

1545. "*Item*, for a sheme (seam or load) of wood at the making of the pascalle ij^{d}."

"*Item*, payde for waxe to the pascalle my (John Clees) part iiij^{s}. and v^{s}."

In the making we may take it that the chandlers employed all the skill of their craft upon the Paschal, but in what especial manner the church accounts do not show.

At York we know the Paschal candle was of colored wax, and at Durham was square in shape. Du Cange (*v. Serpens*) says that in some instances it was fashioned as a serpent and wound (*trendalo*) round a wooden rod. "Candela *rotunda*" is specially ordered for Candlemas in the Westminster Missal.[31] In 1508 the churchwardens of St. Lawrence's, Reading, paid "vj^{d}" for one pound of "grene (wax) fflowris" for the twenty pound Paschal they had purchased from Walter Barton at the price of eight shillings and fourpence.[32] In the Durham Sacristan's Account Rolls appears a similar entry, "Item, payd for one pounde of grene waxe, 8^{d}."[33]

To increase the height and to improve the general appearance of the Paschal Candle it was common to support it upon a false candle made of wood or coated with wax or painted to resemble it. Sometimes these "stocks"[34] consisted of a case the end of which only was closed with wax sufficient for the purpose :—[35]

[31] H. Bradshaw Society Publications, vol. ii, Col. 621, *note*. See also Bradshaw and Wordsworth's Statutes of Lincoln Cathedral, vol. i, p. 364.

[32] Kerry, *Hist. of the Municipal Church of St. Lawrence, Reading* (1883).

[33] *Durham Acct. Rolls* (Surtees Society), Vol. III, p. 720.

[34] 1505. Reading: *St. Lawrence*. "*Item*, payd for xxviij^{li} wex for a stoke to the pascal & to the font tapyr and for to rem the rod light p' o le li. vd. sma xj^{s}. viijd."

1533. Ludlow. "*Item*, paid for payntyng of the Judas or stock of the Rood lyght." 1556-6. "Paid for mendynge the pascalle stocke, iij^{d}."

[35] The use of these torch ends is explained by the following entry in some Church Accounts printed in the *British Magazine*, vol. ii, p. 244. The name of the church is not given :—

1431. LONDON: St. Peter Cheap.
"*Item*, j judas for to hold torches ends in."
1540. LONDON: St. Andrew Hubbard, East Cheap.
"*Item*, paid to the waxe chandeler for the toppys of the torches, vij^{s} ix$^{d.}$"
6. Edward VI. KENT: Lee. (Inventory.)
"*Item*, a case to put torches or tapers in."

But this latter instance more probably refers to the case in which the candles were moulded.

Among the goods sold out of St. Peter's Church, Cornhill, London, between Michaelmas, 1548, and the recurrence of the same feast in the following year, was a "candell case," "two torch coffins" and "certen pecs of wood that tapers stood on."

The wax top was kept in position by a spring. The church accounts of St. Andrew Hubbard, East Cheap, London (1466–68), have an entry of fourpence, for "wyre to the paskall;" in 1559, the churchwardens of St. Martin's-in-the-Fields, London, also bought *wire* for the Paschal.

Such entries as "paid for tymber for the pascalle" do not necessarily mean wood to support the Paschal, but material for fire at the wax-melting. Again references to the Paschal "stock" may apply to the collective amount of wax in the hands of the churchwardens or to the fund by which it was sustained.

The common name by which these wooden supports to the Paschal were known was the "Judas," or more properly speaking the "Judas of the Paschal."

A correspondent of the *British Magazine* (Vol. II, p. 244) gives the following extracts from the church accounts of "his parish":—

1493-4. "*Item*, paid to Willm Bruer, peynt' for peyntyng the Judasis of the Paschall and of the Rode lofte, xx$^{d.}$"
"*Item*, paid the xx day of Aprill to Thomas Arlome Joynour for stuff and workmanship planyng and settyng vp the said Judasis of the paschall & of the Rode lofte . . . . iij$^{s.}$ vj$^{d.}$"

1533-4. "*Item*, paid for mendyng the Judæ' that the torches stode in, & for an Iron pyne made to sett in an olde torche & for waxe to close the torche & the end togeder wt his laboor, xxij$^{d.}$"

14. Henry VII. READING: St. Lawrence.
"*Item*, payd for makyng leng' (longer) Mr. Smyth's molde w^t a Judas for the Pascall, vj^d."

1519. READING: St. Giles.
"Paid for making a Judas for the Pascall, iiij^d."

The term "Judas" was also applied to all similar imitations upon which candles stood. That the term "Judas" was a common one for any sham candle is clear from the evidence of the church accounts:—

1455. BRISTOL: St. Ewen.
"*Item*, one Judas of the pascal, 12 judas for the 12 tabres (tapers) be for the rood a boue."

1466. LONDON: St. Stephen, Coleman Street.
"*Item*, j Judas to sett Candell ther on w^t a fote pteynyg therto."

1485. LONDON: The Coopers' Company.
"Payed for tember and the makyng of iiij Judassus for the torchis, xiv^d."
"*Item*, p'd ffor platus to y^e Judassus off Iron, vij^d. and bolts."
"*Item*, p'd for iiij new torchis that weyyeth xxxvlb. at iij^d. li., vi^s. viij^d."

1500. BRISTOL: St. Ewen.
"Ten new Judases and ten bolls to hold them."

1524. LONDON: St. Margaret, Westminster.
"Paid for twelve Judacis to stand with the tapers, ij^s"

1559. LONDON: St. Christopher-le-Stock.
"*Item*, ther beth vj Judas staves for Torches peynted havyng iche a Castele gilded to sett Inne Torchetts to bere with the Sacrement on Corpus Cristy daye & other tymes."

The term "Judas" has not been very satisfactorily explained, but the accounts of St. Mary-at-Hill, London, for 1511, explain exactly the position and make of the Judas in its connexion with the Paschal: "Judas of the paschal, i. e., the tymbre that the wax of the pascal is driven upon, weigeth 7 lbs."

The church accounts and inventories also contain frequent

references to the "Judas" or "Jewes Light" the "Judas Candlestick" or "Judas Cross."

1566. April 30. LINCOLNSHIRE: Wintertonne. (Inventory.)
"*Item*, the Iewes light, the pascall post, the sepulchre, the maydens light." (They had been burned in the second year of Elizabeth.)

1566. March 20. LINCOLNSHIRE: Newtonne. (Inventory.)
"*Item*, . . . one Judas Candlestick," sold and broken.

1473–98. Accounts of the Lord High Treasurer of Scotland.
"*Item*, for the mending of the sepulture, . . . and Judas crois, iij^{s}."[36]

1557. LUDLOW:
"*Item*, for nayles for the Judas crosse, j^{d}."
"*Item*, for a piece of tymber and mendynge the same, ij^{d}."
"A staff for Judas crosse. o. o. 4."

These references undoubtedly refer to the candlestick known to us as the Tenebrae Candlestick or Herse. The following extracts seem to confirm this:—

1510–12. LONDON: St. Andrew Hubbard, East Cheap.
"*Item*, paid for a pound of Candelas in wax for tenebre upon the Judas, viij^{d}."

1511–12. "*Item*, paid to the wax chaunler for makyng of the Judas."

1525, etc. "Paid for Judas Candylles, viij^{d}."

1527–8. "Paid for tenebre Candelles and Judas Candelles, ij^{d}."

1531–3. "Two Judas Candles, xij^{d}."

Here we are not only told that the Tenebrae light was upon the Judas, but also that there was a special candle called the "Judas Candle" and other candles called "tenebrae candles" or from their size "sysses" (i. e., sixes):—

1552. OXON: Thame.
"iij^{d}. for making the Judas and y^{e} sepu'lere."
"*Item*, for ij^{li} of sixes for y^{e} Judas light, xxij^{d}."[37]

[36] *Expens maid aponne the Kingis chapel*, A. D. 1494–5.

[37] 1492-3. London: *St. Andrew Hubbard, East Cheap:* "Rood taper and a pound of sysses."

1554. LONDON: St. Martins-in-the-Fields. The Paschal and "syses for the Judas Cross."

The Judas Candle is described as of a pound, sometimes more, in weight.

1465–6. LONDON: St. Andrew Hubbard, East Cheap.
"A pound Candell for Judas."

1524. LONDON: St. Margaret, Westminster.
"1¾ lb. (Paschal), the Judas taper, 1 lb."

1555. LONDON: St. Peter Cheap.
"*Item*, payd for a Judas Candell weyinge ij^{lli}. ij^{d}."

At first sight the church accounts seem to make a distinction between what are called "crosse" candles and "tenebrae" candles; and the "Judas" and "crosse" candle, e. g.:—

1525–6. LONDON: St. Andrew Hubbard, East Cheap.
"Payd for j^{lb}. ½ of tenebrae Candylles & for crosse Candylles x^{d}."

1526–7. "Paid ffor iij quarters ½ waste of tenebyr Candelles ffor A crose candell & for garnyschynge of six torches, ij^{s}, x^{d}."

1527–8. "Paid for tenebre candelles and Judas candelles, ij^{d}."

But the difference is that in name only, the cross candles receiving their name from the cross-shaped (tenebrae) candlestick upon which they were set.

1554. LONDON: St. Michael, Cornhill. (Churchwardens' Accounts.)
"*Item*, paid for makynge of a crosse for Judas candles."

What this "Judas" or "Crosse" candle exactly was I am unable to determine. It seems nevertheless to have been the chief candle on the tenebrae herse.

After its lighting the Paschal Candle was placed upon its candlestick there to burn at specified times as "a signe of Christ that conquerde hell."[38] The old English name for this receptacle of

[38] Googe: *The Popish Kingdom*, (1570) IV Book, p. 52. Reprint, 1880.

the Candle was the Paschal Post,[39] and as payments for painting it are found in the church accounts it may be concluded it was of wood:—

1554. LUDLOW:
"*Item* for pentynge of the post to the pascalle, vj^{d}."[40]

In 1564 two "pascall postes were sold and burnt out of Paunton Parva Church, Lincolnshire."

"Standard" and "pillar" were other names for it:—

1542. WESTMINSTER: St. Stephen's Chapel.
"Ij latten deskys with a stonderd for the Pascall of latten."

1542. LONDON: St. Magnus.
"iiij pillors of latten for the paskall."

1546. LONDON: St. Peter's, Cornhill.
"*Item*, a standerd of Tree painted w^{t} a crowne of gold for the Pascall."

1552. CANTERBURY: All Saints.
"A standard for the pascalle."

The remarkable and very often splendid candlesticks which are reserved for this purpose in the great churches on the continent seem rarely to have obtained in England. The very fine example mentioned as in use in pre-Reformation days at Durham was not *originally* used for this purpose, as it was one of those great seven-branched candlesticks introduced in the eleventh–twelfth century as part of the Judaizing movement of that period.[41] This use of this seven-branched candlestick at Durham was

[39] See an engraving of two paschal posts and candles. Rock: *Church of our Fathers*, vol. i, p. 212.

The *Statutes* of John (Peckham), Archbishop of Canterbury, A. D. 1280; the *Synod of Exeter*, A. D. 1287; the *Constitutions* of Robert (*de Winchelsey*), Archbishop of Canterbury, A. D. 1305; of Simon (Sudbury?), Archbishop of Canterbury, A.D. 1368; and the Visitation Articles of Bishop Bonner, require the parishioners to provide (*inter alia*) "a candlestick for the Paschal taper."

[40] 1489–1490. Salisbury: St. Edmund's Church.
"a payntor—payntyng' the foote of the Paschall' 6s." Swayne: *Churchwarden's Accounts of SS. Edmund and Thomas, Sarum* (Wilts. Record Society), p. 370.

[41] Legg and Hope. Inventories, etc., Intro., pp. 45, 49.

exceptional, and probably of comparatively late date, when the significance attached to it had been forgotten. The author of the Durham Rites (1593) gives the following description of this interesting candlestick :—

Also there was a goodly monument pertaininge to the Church called the pascall w^ch^ was wont to bee sett upp in the quire and there to remaine from the thursday called Maundye thursday before Easter untill wednesday after the assention day that did stand uppon a foure square thick planke of wood against the first grees or stepp hard behind the 3 basons of siluer that hung before the high altar, in the midst of the s^d^ greese is a nick wherein on of the corners of the s^d^ planke was placed, and at euerye corner of the planke was an iron ringe whereunto the feete of the pascall were adioyned, representinge the pictures of the foure flyinge dragons, as also the pictures of the 4 Euangelists (w^th^ six faire Candlesticks for six tapers to stand in,) aboue the tops of the dragons underneath the nethermost bosse, all supportinge the whole pascall and (in) the 4 quarters haue been foure Christall stones, and in the 4 small dragons 4 heads 4 christall stones as by the holes doe appeare and on euerye side of the 4 dragons there is curious antick work as beasts and men uppon horsbacks with bucklers bowes and shafts and knotts with broad leaues spred uppon the knotts uery finely wrought all beinge of most fine and curious candlestick mettal (or Latten Mettal glistring as y^e^ Gold itself . . .) coming from it three of euerye side whereon did stand in euerye of the s^d^ flowers or candelstick a taper of wax and on the height of the s^d^ candlestick or pascall of lattine was a faire large flower beinge the principall flower w^ch^ was the 7 candlestick, the pascall in latitude did containe almost the bredth of the quire in longitude that did extend to the height of the (Lower) uault wherein did stand a long peece of wood reachinge within a man's length (height) to the uppermost uault roofe of the church, wheron stood a great long square tap(er) of wax called the pascall a fine conueyance through the s^d^ roofe of the church to light the tap(er) withall in conclusion the pascall was estimated to bee one of the rarest monuments in all England."[42]

[42] Fowler: *Rites of Durham* (Surtees Society), vol. cvii, pp. 10–11. (1903.) The Sacristan's Account Rolls, vol. iii, pp. 715, 720, under the date 1557–8 contain "For scowrynge ye paschall (ad festum Pasche tantum)," also payments to "Jaymes Plomer, Willelmo Walker, et Thome Lawes settyng up ye paschall and takyng downe the same, 6s. 8d."

According to this account the candlestick must have been about 38 feet high, and the candle with its "Judas" another, 30 feet, nearly 70 feet in all. Most of the great churches had these seven-branched candlesticks of "Jesses," as they were more generally called. Cnut (1017–1035) had presented one of silver to Winchester; Abbot Hugh I (1099–1124) obtained one from abroad for his abbey church of St. Augustine at Canterbury; Prior Conrad of Christ Church had also obtained a notable example for the Cathedral; York, Hereford, Lincoln and other large churches possessed more or less ornate specimens.

It would be interesting to trace the post-Reformation career of some of these evidently splendid specimens of medieval craftsmanship. A white metal gilt pricket candlestick inscribed "Abbatis Petri Gregis et devotio mitis me dedit ecclesie sancti Petri Gloecestre," and to which the date *circa* 1110–15, has been given, is preserved in the Museum at South Kensington, which has also a cast of one at Milan. This is thought by some to be the identical one described in the Durham "*Rites.*"

In latter medieval days the Paschal Candle, which the "Exultet" in the Ambrosian Missal calls "a rich waxen torch" of "mysterious virginal production,"[43] became pregnant with symbolical meaning. Before it was lighted it was figurative of the death of the Redeemer and the repose of His body in the tomb, becoming after its lighting a type of the splendor and glory of His Resurrection. In the wax—the pure product of "cleanly bees"—was seen a type of His body formed in the pure womb of Blessed Mary; in the wick an emblem of His human spirit and in the brilliant coronal of flame His Divinity was shown forth. St. Anselm of Canterbury in his Enarrations on St. Luke, bids us see in the wax—the production of the virginal bee—the flesh of our Lord; in the wick, which is within, His Soul, and in the flame which burns on the top, His Divinity. St. Ivo of Chartres also, in his second sermon on the Purification, puts before us the mysterious signification of the wax of candles—the work of the bee—an insect which has always been considered as the emblem of virginity. The wax, he says, signifies the virginal flesh of the Divine Infant, who diminished not, either by His conception or

[43] Gueranger: *Liturgical Year*, Passion and Holy Week, p. 637.

His birth, the spotless purity of His Blessed Mother. In the flame of the candle the preacher would have us see a symbol of Jesus Christ who came to enlighten our darkness.

The new fire, struck from a flint, represents the "rock which was Christ;" the fire produced the Holy Ghost—just as the taper prefigured our Lord and expressed the column of fire preceding the Israelites in their wanderings; and the new fire kindled, the Gospel—the new doctrine of Christ. It also typified the Resurrection. The five grains of incense stand for the Five Wounds and the spices in which the precious Body was embalmed. The previously extinguished but relighted tapers, lighted from the new fire, show the risen Lord (the great Paschal) standing in the midst of His disciples after His Resurrection, showing them His Hands and Feet and Side, when He breathed on them with the words, "Receive ye the Holy Ghost."

The first showing of the light of the triple candle "Lumen Christi" expresses the revelation made to us, by Jesus, of the Divinity of the Father; at the second showing, the world's receiving of the knowledge of the Divinity of the Son, and the third, the revelation of the Divinity of the Holy Ghost. Durandus says that in some churches the candles are put out with a *hand of wax*, signifying the hand of Judas, which was, as it were, of wax—that is, flexible to evil, by which Christ our King and true Light was betrayed and, as much as in Him lay, extinguished.[41]

"*Christ became the Candelabrum of the World*" (*St. Gregory*).

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[41] *Rat. Div. Off.*, lib. vi, cap. lxxii, 24. For the symbolism of the Paschal Candle see Durandus, *Rationale*, bk. vi, c. 80; Migne: *Patr. Lat.*, v. 101, 1215; Pseudo Alcuin, *De Div. Off.*, c. 19; Rupertus Tuitiensis, *De Div. Off.*, bk. vi, c. 30. *Cf.* Kutschker, J., *Die Heiligen Gebräuche*, vol. ii, pp. 384, *et seq.*, and Muhlbauer, *Geschichte und Bedeutung der Wachslichter bei den kirchlichen Funktionen*, pp. 184, *et seq.*

MR. MALLOCK'S PSYCHOLOGY—A SCIENTIFIC ARGUMENT.

I.

IN my last article in this REVIEW,[1] I showed the fallacy of a recent scientific attempt to reduce the absolute and contingent to one substance. I shall now endeavor to prove the existence of a determining principle of life (soul) in man which essentially distinguishes him from all lower forms of existence. The special nature and attributes of the human soul are commonly denoted by its faculty of forming abstract ideas and moral conceptions.[2]

A new method of apologetic has recently been proposed by Mr. W. H. Mallock[3] on the plea that Scientific Monism has completely overthrown this distinction, and "proved beyond all doubt" that matter of itself performs all the functions usually ascribed to mind or soul. According to this theory we have "first, matter commonly called lifeless, but really consisting of atom-cells full of inward activity; then, matter which lives in the sense recognized by the biologist, but which is by the biologist not recognized as thinking; then, matter which thinks, remembers and even purposes—which performs the functions of mind—but without personal consciousness; and, lastly, matter which is mind, with a personal consciousness emerging from it. . . . Science presents us with a description or quasi-pictorial record already practically complete in all its salient features of a process beginning, let us say, as the movements of some cosmic nebula and results at last automatically in the mind and in the personality of man."[4] Although Mr. Mallock admits that this scientific theory of existence has its "obvious limitations," he seems to think that the apologist should "accept it as unassailable."[5]

[1] A Scientific Theistic Argument. January, 1906.

[2] Sense is cognizant only of singulars, but intellect is cognizant of universals. Sensory knowledge extends only to bodily things, but intellect takes cognizance of things incorporeal, as wisdom, truth, and the relations between objects. No sense has reflex knowledge of itself and its own activity: the sight does not see itself, nor see that it sees. But intellect is cognizant of itself, and knows that it understands.—*Of God and His Creatures*, p. 131. Translation of the *Summa Contra Gentiles* of St. Thomas Aquinas, by Joseph Rickaby, S.J. B. Herder, St. Louis.

[3] *The Reconstruction of Religious Belief.* By W. H. Mallock. Harper & Bros., New York.

[4] *Ibid.*, p. 19.

[5] *Ibid.*, p. 20.

But the true apologist cannot thus postulate an effect without a cause; he must seek not only an adequate final cause of all existence, but adequate secondary causes for all effects; otherwise he is compelled either to admit the existence of an uncaused effect or to infer that the simple and the complex are identical. If all existence is essentially composite, as those who hold that matter of itself performs all the functions commonly attributed to mind or soul think, the apologist is hopelessly adrift on a sea of contradictions.

But, on the other hand, if he recognizes the essential difference between material and mechanical agencies and the agency of human thought and purpose, he finds an adequate cause of all psychological facts. He also recognizes that the soul, by its union with the body, acts through the senses, and that consequently all ideas are clothed with imagery; yet he sees that the difference between the abstract, concrete, moral, and spiritual is unmistakably clear and certain; hence he rightly concludes that there must be a principle of human life distinct from any material force or activity,[6] and that simplicity, spirituality, and indivisible unity of nature are just as necessary to it for abstract thought and moral conception, as organism in matter is necessary for sensation; and that therefore mind and matter cannot possibly be identical.

Again, by recognizing the essential distinction between soul and body he finds an unmistakable proof of the freedom of the will, because before any moral choice can be made, an intellectual judgment must be formed and the agent be determined by a conception of the essential goodness or evil of it; furthermore, he infers that if there were no essential difference between right and wrong, conscience would not be a factor of the soul. Mr. Mallock himself admits that scientific monism makes it "impossible to construct any kind of theory by means of which human life, considered as a part of the universe, can be credited with any element of freedom;"[7] it is clear then that intellectual cognition

[6] St. Thomas is far from confining dumb animals to mere sensation; he allows them sense-memory, phantasy, a sort of judgment called *vis aestimativa*, and a certain power of self-determination. He denies in them intellect, free-will, the powers of forming general concepts and determining their own judgments.—*God and His Creatures*, pp. 131–132. Note by Joseph Rickaby, S.J.

[7] *The Reconstruction of Religious Belief*, p. 257.

and free volition make a mere "material determinism" of their acts impossible.

Finally, from the simplicity, spirituality, and unity of the soul's nature, the apologist concludes that it is *per se* indestructible or immortal; its annihilation at the death of the body would destroy the purpose of its existence; again, science shows that matter is indestructible; and monism in particular denies the possibility of any sort of annihilation. Its capacity for knowledge and goodness, not attainable in this life, shows most clearly that its nature must be everlasting. No one has shown more clearly than Mr. Mallock, that without it life would not be worth living.

II.

To many of my readers the rôle of apologist which Mr. Mallock has assumed, may seem like that of Saul among the prophets; but a close examination of his volume on the *Reconstruction of Religious Belief* reveals a careful criticism of "current science" by which it is successfully refuted according to its own principles.

A summary of these criticisms is now in order:—

1. If it can be shown that a purpose, even though not understood by ourselves, really pervades the universe, the belief in God, freedom and immortality can be maintained.

2. If the arguments which lead to the denial of moral purpose are carried out fully, they will react on themselves and lead to a conclusion diametrically opposite to that which they have hitherto been supposed to prove.

3. Evolution, as Spencer conceives it, fails to assign a cause for the development of the definite heterogeneous from the indefinite homogeneous; and, as Haeckel conceives it, it only accounts for some facts by sequence and others by casualty.

4. If the cosmos were the cause of human thought and purpose, there would be a contradictory power of determinism in it, by which good and evil, happiness and misery, would have the same cause.

5. A belief that God is good possesses a practical quality, which the belief that He is indifferent or evil cannot; the latter belief is opposed to the common sense of mankind.

6. If the existence of a personal God be admitted, there is no difficulty in believing in the existence and immortality of the human soul. On the whole, he concludes that, although the problem of God's existence, freedom of the will, and immortality cannot be solved by science or philosophy alone, belief in them is practically necessary; otherwise life would not be worth living.

From the foregoing analysis of Mr. Mallock's constructive arguments in favor of religious belief it is evident that he does not regard the negative conclusions of "current science" as impregnable; hence his attempt to introduce order amid a confusion of ideas has attracted attention from thinkers of every school. Those who think that "science" has solved the "riddle of the universe" find as little satisfaction in his positive opinions as theologians do in his negations.

His latest book will, I think, greatly help unsettled minds to find a securer rest in theism and immortality. But, I regret to say that it cannot do much more. Agnosticism will no doubt be greatly weakened by it; for life can never become meaningless to those who are at all interested in its problems. The problems, however, which he has most successfully solved, are not ones which ever have or ever can puzzle those who have sat at the feet of Aristotle and St. Thomas. Their system of constructive philosophy has no need of reconstruction; reason cannot go back of the axioms of the scholastic philosophy without stultifying itself; the axe cannot be laid below the root of the tree. On the other hand, the initial step in every other system of thought is a deviation; modern reconstructive philosophy may be compared to a tangle of by-paths beginning and ending in a wilderness of doubt. The argument which Mr. Mallock so ably uses to show that the Reformation has led to doctrinal disruption in religion,[8] might be applied with equal force to show that reconstruction in philosophy has only led to a similar result in thought.

The question at issue is finally reduced either to the credible-hypothesis or to the moral-certainty basis of belief.[9] And the

[8] *Doctrine and Doctrinal Disruption.* By W. H. Mallock. London: A. & C. Black.

[9] *The Old Apologetic.* By the writer. THE ECCLESIASTICAL REVIEW, January, 1905.

former theory either makes apologetic doubtful from the very start, or presupposes an assent beyond the power of the evidence to enforce. "Reason," says St. Thomas, "would not believe if it did not see that it is necessary to believe."[10] *Gratia supponit naturam.* Supernatural assent to a divinely revealed religion enforces rational assent also. Obscurity of faith is, as a rule, proportionate to dimness of rational religious conviction. As Father Hecker used to say: "Faith is essentially intelligent." Until Mr. Mallock recognizes that harmony between natural science and supernatural belief is essential, he can never arrive at certainty in anything.

In his last chapter on "Religion and Religions" he ventures to suggest the following plan of reconstruction of religious belief which he thinks might better satisfy the intellectual and moral needs of mankind: First, man's relation to God should rather be that of a brother or an ally, than that of a son seeking reconciliation with a good but offended Father; secondly, it should be a union higher than that conceived by the two former relations—viz., one in which he becomes a lover of God rather than a friend or worshipper of Him. Christianity must expand by ceasing to identify Christ wholly with the universal Mind, and by not imagining that men "deserve everlasting death for the involuntary crime of being born."

Such a reconstruction as this makes a popular ideal belief for a self-constituted church, but that is all. Men have tried ever since the world began to exercise their skill as religious-founders and church-builders; but Mr. Mallock has evidently yet to learn that he has undertaken a task too great for human effort to accomplish. With the greatest admiration, however, for the noble work which he has done for truth, and the deepest regard for his generous impartiality, and hoping that he may obtain all possible light and wisdom from the Source of all truth and goodness, I close this imperfect review of the latest work of our greatest non-Catholic apologist.

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San Francisco, Cal.

[10] *Christian Apologetics.* By the Rev. W. Devivier, S.J. English Translation by the Rev. Joseph C. Sasia, S.J. Vol. I, Part I, p. 15. San Jose, Cal.: Popp & Hogan.

A MIRROR OF SHALOTT.[1]

Being a Collection of Tales Told at an Unprofessional Symposium.

Primus est deorum cultus deos credere.—Sen., Ep. 95, 50.

MONSIGNOR MAXWELL'S STORY.

"I MAINTAIN," said Monsignor with a brisk air of aggressiveness and holding his pipe a moment from his mouth, "I maintain that agnosticism is the only reasonable position in these matters. Your common agnostic is no agnostic at all; he is the most dogmatic of sectarians. He declares that such things do not happen, or that they can be explained always on a materialistic basis. Now your Catholic——"

Father Bianchi bristled, and rolled his black eyes fiercely. If he had had a moustache he would have twirled it.

We were sitting in the upstairs *sala* of the presbytery attached to the Canadian Church of St. Filippo in Rome. It had been a large comfortless room, stone-floored, stone-walled, and plaster-ceilinged, but it had been made possible by numerous rugs, a number of arm-chairs and an English fire-place. Above in the cold, dingy flesh-colored gods and nymphs attempted to lounge on cotton clouds as if they were at their ease, looking down dispiritedly upon seven priests and myself, a layman, who sat in a shallow semi-circle round the red logs. In '71 the house had fallen into secular hands, whence issued the gods and nymphs, but in '97 the Church had come by her own again, and had not yet banished Olympus. There was no need to annihilate the conquered.

In the centre sat the Father Rector, a placid old man, and round about him were the rest of us—Monsignor Maxwell, a French priest, an English, an Italian, a Canadian, a German, and myself. This was five years ago. I do not know where these people are now—one I think is in heaven, two I should suppose in purgatory, four on earth. In spite of my feelings toward Padre Bianchi, I do not think that he is in hell. He made a good death two years later in Naples.

We had begun at supper by discussing modern miracles. The second nocturn had furnished the text to the mouth of Monsignor,

[1] Copyrighted in Great Britain by Sir Isaac Pitman & Sons, Ltd.

and we had passed on by natural channels to levitation, table-turning, family curses, ghosts, and banshees. The Italian was sceptical and scornful. Such things in his opinion did not take place, he excepted only the incidents recorded in the lives of the saints. I did not mind his scepticism; that, after all, injures no one but the sceptic, but scorn and contumely is another matter, and I was glad that Canon Maxwell had taken him in hand, for that priest has a shrewd and acrid tongue, and wears purple, besides, round his person and on his buttons, so he speaks with authority.

"You have some tale then, no doubt, Monsignor?" sneered the Italian.

The Englishman smiled with tight lips.

"Everyone has," he said briefly. "Even you, Padre Bianchi, if you will but tell it."

The other shook his head indulgently.

"I will swear," he said, "that none here has such a tale at first-hand."

It was Father Meuron's turn to bristle.

"But yes," he exclaimed.

Canon Maxwell drew on his pipe a moment or two and regarded the fire.

"I have a proposition to make," he said. "Father Bianchi is right. I have one tale, and Father Meuron has another. With the Father Rector's permission we will tell our tales, one each night. On Sunday two or three of us are supping at the French College, so that shall be holiday, and by Monday night these other gentlemen will, no doubt, have remembered experiences, even Father Bianchi, I believe. And Mr. Benson shall write them all down, if he wishes to, and make an honest penny or two, if he can get any publisher to take the book."

I hastened to express my approval of the scheme.

The Father Rector stood up.

"That will be very amusing, Monsignor. I am entirely in favor of it, though I doubt my own capacity. I propose that Canon Maxwell takes the chair."

"Then I understand that all will contribute one story," said Monsignor briskly, "on those terms."

There was a chorus of assent.

Monsignor stood up, bending his sleek grey head to look at his watch.

"We have twenty minutes before night-prayers," he said.

Then he sat down in the Rector's chair, crossed his buckled feet and began in his terse way.

"This happened to me in England. Naturally I shall not mention where it took place, nor how long ago. I knew a man, a Catholic from birth, of a remarkable faith and piety. He had tried his vocation in religion again and again, for he seemed a born Religious, but his health had always broken down and he had finally married. He had been told by his director that his vocation was evidently to live in the world and as a layman. Whether I agree or disagree with the latter part of his advice is not to the point, but there was no question as to the former part of it. The man's health simply could not stand it. But he led a most mortified and interior life with his wife in his London house, with a servant or two to look after them, and was present daily at Mass at the church that I served then. His wife too was a very exceptional woman, utterly devoted to her husband, and I may say that I never paid them a visit without being very much the better for it.

"Now he had a brother, a solicitor in a town in the north, also a Catholic, of course, whom I never saw, but who enters very materially into the story. We will call the brothers, if you please, Mr. James and Mr. Herbert, though I need not say that these were not their names.

"One morning after Mass Mr. James came to me in the sacristy and said he wished to have a word with me, so I took him through into the presbytery and up into my own room. I could see that something was very much the matter with him.

"He took a letter out and gave it me to read. It was from his brother—Mr. Herbert—and contained very sad news indeed—nothing else in fact than an announcement of his intention to secede from the Church. There was a story of a marriage difficulty too, as there so often is in such cases. He had fallen in love with a woman of strong agnostic convictions, and nothing would induce her to marry him unless he conformed to her

religion—such as it was. But, to do Mr. Herbert justice, I could see that there was a real loss of faith as well. There were two or three sheets filled with arguments that I could see were real to the man—or statements, perhaps, rather than arguments—against the Incarnation, and the inspiration of the Scriptures, and the authority of the Church, and so on, and I must confess that they were not mere clap-trap. The woman was plainly capable and shrewd and had been talking to him, and both his heart and his head were seriously entangled.

"Well, I handed the letter back to Mr. James, and said what I could, recommended a book or two, promised to get him prayers, and so on; but the man waved it aside.

"'Yes, yes, Father,' he said, 'I know, and I thank you, but I must do more than that. You don't know what this means to me. I got the letter yesterday at midday, and I may say that I have done nothing but pray since, and this morning at Mass I saw a light, at least I think so, and I want your advice.'

"He was terribly excited; his eyes were bright and the lines in his face deeper than I had ever seen them, for he was only just entering middle-age, and the papers shook in his hands. I did my best to quiet him, but it was no good. All his tranquillity, which had been one of his most striking virtues, was gone, and I could see that his whole being was rent.

"'You don't know what this means to me,' he said again. 'There is only one thing to be done. I must offer myself for him.'

"Well, I didn't understand him at first, but we talked a little, and at last I found that the idea of mystical substitution had seized on his mind. He was persuaded that he must make an offering of himself to God, and be allowed to bear the temptation instead of his brother. Of course we know that that is one of the claims of the Contemplative; but, to tell the truth, I had never come across it before in my own experience.

"Well, he didn't want my opinion upon the doctrine, and, indeed, I was glad he didn't, for I knew nothing about it myself, but he wanted to know if I thought him justified in running the risk—for he seemed to take it as a matter of course that I believed it.

"'Am I strong enough, Father?' he asked. 'Can I bear it? I cannot imagine my losing my faith,' and a smile just flickered on his mouth and vanished again in trembling, 'but—but God knows how weak I am.'

"Well, I reasoned with him on that point, at any rate, and told him that so far as his faith was concerned, I considered it robust enough. To tell the truth, I suppose I was a little careless, because—because—" and Monsignor shifted a little in his chair and looked round. "Well, it was all so bewildering."

"Well, he soon went after that, saying that he would tell his wife, and imploring me to get prayers for him in his struggle, and I was left alone to think it over.

"For the next day or two he appeared at Mass as usual, and just waited for me one morning to tell me that he had made the offering of himself before God, and then I had to go into the country on some business or other and was away from Monday to Saturday.

"Now, to tell the truth, I did not think of him very much; I was harassed and bothered myself about my business, and scarcely did more than just mention his name at the altar; and, I am ashamed to say, I completely forgot to get prayers elsewhere for his brother or himself, and I was entirely unprepared for what was waiting for me when I reached home on the Saturday evening."

Monsignor paused a moment or two. He was evidently speaking with a certain difficulty. His brisk business-like way of talking had just a tinge of feeling in it now which it generally lacked, and he moved in his chair now and then with something almost like nervousness. The other priests were silent. The young Englishman was bending forward in the firelight with his chin on his hands, and old Father Stein had sat back in his chair very quiet and was shading his face from the candlelight.

"My housekeeper heard my key in the lock of the front door," went on Canon Maxwell, "and was waiting for me in the hall. She told me that Mr. James' wife had sent round four times for me that afternoon, saying she must see me at once on my return, and that any delay might be fatal. I was astonished by

such phrases, but they were evidently word for word what she had said, for my housekeeper apologized for repeating them.

"'There is something terribly the matter, Father,' she said; 'the last time the servant was crying, and said that her master was out of his mind.'

"Well, I ran into church and told my penitents there that they must wait, or go to my colleague, and that I had had a sick-call and did not know how long I should be away; and then I ran straight out of the church and down to the house, which was three or four streets off. (You must forgive my telling you this story with so many details; but somehow it is the only way I can do it; it is all as vivid and clear as if it had happened last week.)

"It was a November evening; all the lamps were lit as I passed out of the thoroughfare down the side-road where his house was; here the pavements were empty, and I ran again as fast as I could down the street and up the steps that led to his front door. Even as I stood there out of breath I knew that something was seriously wrong.

"Down in the kitchen below, as I could see plainly through the lighted windows, the Irish cook had been kneeling with her face hidden on the table; and she was now staring up at me with her eyes red and her hair disorderd, as the peal of the bell died away. Then she was out in the area almost screaming.

"'Oh, God bless you, Father!' and then the door opened and I was in the hall.

"'Where is he?' I asked the maid, all panting with my run, and she told me in his study, and then I was up at the door in a moment, knocking, and then without waiting I went in.

"It was one of those little back-rooms that you see sometimes in London houses, just at the top of the stairs that lead down to the servants' quarters. There was a little garden at the back of the house and a side street beyond that. The curtains over the window had not been drawn and a lamp shone into the room from the lane outside. But I did not understand that at the time. I was only aware that the room was dark, except for a pale light that lay across the floor and wall and on the door that I closed behind me.

"But the horror of the room was beyond anything that I have ever felt. It—it——" Monsignor hesitated. "It was almost physical, and yet I knew it was not, but it was the sense of some extraordinary influence, spiritual and on the point of——" he stopped again. "You must forgive me," he said, "but I can put it in no way but this—it seemed on the point of expressing itself visibly or tangibly; at any rate, I felt my hair rise slowly as I stood there, and then I leaned back against the door and groped for the handle."

Old Father Stein nodded gravely.

"I know, I know," he said in his heavy voice, "it was so with me at Benares."

"It was so dark at first," went on Monsignor, "that I could see nothing but the outlines of the furniture. There was the writing-table and so on immediately on my left, the fire-place beyond it in the left-hand wall; a tall bureau beside the window, opposite me. Then I felt my hand seized and gripped in the dark, and I looked down, horribly startled, and saw that his wife had been kneeling at his *prie-Dieu* on the right, and had turned and clutched my hand, as she saw me in the light of the street-lamp, but she said nothing, and her silence was the worst of all.

"I looked again round the room and then suddenly gasped, and I must confess nearly screamed, because, quite close to me, the man sat and stared up at me. I had been confused as I came in, and I believe now that I only had not seen him because I had taken the dark outline of his body and the whiteness of his face to be a little side-table with papers upon it that often stood by his writing-place. Well, however that was, here was the man, quite close to me, sitting bolt upright with the lamplight falling on that deadly face, all lined as it was, with patches of dark beneath those awful bright eyes."

Monsignor stopped again, and I could see that the hand on his chair-arm twitched sharply once or twice.

"Well, two or three times, I should think, I opened my mouth to speak, and I have never known before or since what it was, literally, not to be able to do it. It was as if a hand gripped my throat each time. I suppose it was a kind of hysterical contraction of the muscles. The only emotion I was conscious of was

an insane desire to get out of the room and the house, away from that terrifying silence and oppressiveness, and, under God, I believe that the one thing that kept me there was that passionate grip on my fingers, that tightened, as if the wife read my thoughts, even as the desire surged up.

"I stood there, I suppose, half a minute more before I moved or spoke, and then I made a little motion, and drew my fingers out of hers, and made the sign of the cross, and even then I dared not speak. But the face remained still in that tense quietness, and the bright sunken eyes never flinched or stirred.

"Then I dropped on my knees, and at last managed to speak and say a prayer or two, the Our Father and the Hail Mary and then I glanced at him quickly, and he had not stirred, but was watching me with a kind of bitter indifference, that is all I can say of it. Then I went on with the creed, finished it, said Amen, and then one loud harsh bark of laughter broke from him, and—and—I could swear that something else laughed too——"

A sharp exclamation broke from Father Brent, and a kind of sigh from the French priest, as Monsignor suddenly sat up and struck his hand on his knee at his last word, and my own heart leapt and stood still, while my nerves jangled like struck wires.

"There, there," said the Rector, "our nerves are out of order; be kind to us, Monsignor."

"Well," went on the priest, "we got him upstairs at last, and on his bed. He had not slept, his wife whispered to me, for four nights, not since the Monday in fact, and had scarcely eaten either. There was no time to hear more, for he turned round as he walked up and looked at us, and there was no more talking with that face before us. And there we sat beside him in his bedroom and I did not dare to leave him till three or four in the morning, when I was nearly dead with weariness. His wife made me go then, and promised to send again if there was any change.

"Well, during the sung Mass, at which I was not officiating, the message came, and I was back at his house directly. There had been a change, he was now willing to talk. He looked ghastly, but his wife told me that she thought he had slept an hour or two, after I had left. Well, we talked and I found that the man's faith was gone, or perhaps it is safer to say, completely

obscured. I scarcely know how to express it, but it was as if he had practically no conception of what I was talking about.

"'I believed it once,' he said, 'yes, I am sure I did, but I can't imagine why or how."

"'Then what is all this trouble of mind about?' I asked.

"'Why,' he said, 'why, if it is not true, what is left?'

"I didn't quite see what he meant, and asked him.

"'You,' he said, and just touched me with his finger, 'You and I,' and he touched himself, 'and—and—all this,' and he tapped the table, 'and—all that,' and he flung his arm out toward the window and the chimney pots and the bustling thoroughfare, 'all of it—all of it—what does it all mean, what is the good of it?'

"It was a piteous thing to see his face, the blackness and the misery of his despair at an empty meaningless world and a self that could do nothing but writhe and cry in the dark.

"You see the whole thing for him stood or fell by God, lived and moved in Him; now God was gone, and what was left?

"Well, of course I reminded him of his offering of himself to God for his brother. God had accepted it, I told him, and he just laughed miserably in my face.

"'Do you think Herbert suffered like this?' he asked.

"Well, I was tired and bewildered, and this seemed to me an answer. Of course you all see the explanation."

"The other suffered less because his faith was less," put in Father Brent instantly.

"Exactly," said Monsignor; "well, I am ashamed to say I didn't see that, at least not clearly enough to put it to him; but I did point out that it was of the very essence of his contract that he should suffer severely in the very manner in which he was suffering, and that the coincidence was remarkable, and, further, that the fact that he was in such distress showed that God was something to him after all, but he smiled again at that.

"'Have you never regretted a happy dream?' he said.

"Well, I am wearying you," said Monsignor, looking at his watch, "but I am just at the end. I went to that man every day for, I suppose, two or three hours for five or six weeks, and it seemed practically useless. I had never realized before so com-

pletely that faith was a gift which can be given or withdrawn; that it is something infused into us, not produced by us. Finally the man died of congestion of the brain."

"Good Lord!" said a voice.

"Yes," said Canon Maxwell, blowing down his pipe, "those —those were my sentiments."

"Monsignor! Do you mean he died without faith?"

"Father Jenks, I gave him the Sacraments. He asked for them. I did not press too many questions; I thought it best to leave well alone."

"And the brother?"

"Oh! the brother—Mr. Herbert—was at the funeral, and informed me that the marriage was broken off, and I never heard of his apostasy. And there was one other person who contributed to the interest of the whole affair, and that was the wife."

"What happened to her?"

"She became a Poor Clare. She told me that self-immolation was the only possible act for her after what she had seen and known."

There was a long silence.

"Well, well, well," said Father Bianchi.

R. H. BENSON.

Cambridge England.

["Father Meuron's Tale" follows.]

THE ESSENTIAL NOTE OF THE EUCHARISTIC SACRIFICE.

I.

THE controversy concerning the essential notes of the Eucharistic Sacrifice which has agitated the theological world ever since the time of the Council of Trent, has not yet come to an end, despite the pronouncements of such men as Bellarmin, Suarez, Vasquez, Lugo, and Lessius. Some fifty years ago the eminent Jesuit theologian Franzelin, who had taken up the defence of Lugo's view, seemed to have turned the scales of popular theological opinion in favor of the so-called 'destruction-theory." But later on the genial and erudite Scheeben undertook to con-

trovert the old notion,[1] yet unhappily was prevented by death from more fully elaborating the arguments which he defended. This was done, however, by Professor Schanz.[2] It was commonly admitted by theologians up to the time of Scheeben and Schanz that the essential act of the eucharistic rite lay in the consecration, respectively, of both species. Some included in this act the Communion, which others held to be merely an integral part of the same. A new school, foreshadowed in Germany by Renz in his *Geschichte des Messopfers*, has reversed the traditional view, and seeks the essential note of the Sacrifice in the act of communicating. This opinion has been strenuously upheld in England by the late Bishop Bellord, and it is for the purpose of testing the force of his arguments that the present article is written at the invitation of the editor of THE ECCLESIASTICAL REVIEW.

The fundamental thesis of Bishop Bellord may be briefly stated as follows: Every sacrifice (as an act of outward religious worship), however amplified or transformed it may appear to be, bears in reality the character of a banquet or meal. To demonstrate this proposition, which for brevity's sake he styles the banquet-theory, the Bishop appeals to the prevailing modes of offering sacrifice both among the gentiles and the Jews of all times. These, he says, were in reality intended to be nothing else than meals taken in common with the Divinity.

Now if this theory as applied to Jewish sacrifices be correct, it must follow that the divinely-ordained sacrifices of the Old Law were invariably of the nature of a meal or were connected with a banquet as its principal and essential feature; otherwise the idea of sacrifice, in which man communicates with God by means of a meal, would not be verified. But in the sacrifice of atonement offered by the high priest for himself and his people, there was no common meal. After the sprinkling with blood, the fat of the animal was placed on the altar, as in the usual peace offerings, whilst all the rest of the victim was burnt, outside the city gates, in some purified place whither the ashes of all the other sacrifices were brought. "Hostia enim quae caeditur pro peccato, cujus sanguis infertur in tabernaculum testimonii ad expiandum in sanctuario,

[1] Dogmatik, III, p. 408, etc.

[2] Sakramentenlehre.

non comedetur, sed comburetur igni."[3] There were no unbloody gifts added to this sacrifice of atonement. The sacrifice of the red cow took place outside the camp or the city. After the sprinkling of blood, all the parts were burnt.[4] Of the holocaust,[5] from which the notion of atonement was excluded, even the priests were not permitted to eat. They might eat of the unbloody gifts which formed part of the holocaust and peace offerings, but not of the unbloody offering which the high priest presented daily for himself: "omne enim sacrificium sacerdotum igne comburetur nec quisnam comedet ex eo."[6] Of the sacrifices for sin and trespass no one was allowed to eat except the priests and their families: "sicut pro peccato offertur hostia, ita et pro delicto, utriusque hostiae lex una erit, ad sacerdotem qui eam obtulerit, pertinebit."[7] Only of the peace offerings were the laity who offered permitted to partake.

If, with the above-mentioned exceptions, the priests received part of the bloody sacrifices, the object appears to have been to supply them with the regular means of sustenance rather than to indicate the partaking of a meal in communion with God. This is intimated in the words: "Haec est unctio Aaron et filiorum ejus in caeremoniis Domini die qua obtulit eos Moyses, ut sacerdotio fungerentur et quae praecepit eis dari Dominus a filiis Israel religione perpetua in generationibus suis."[8] It seems to me that in partaking of the sin-offering the priest, as a consecrated person, did not so much represent man who makes the offering, but rather God to whom it is made, since the eating of the sacrificial meal, which was in itself pure, but bore, like Christ, the sins of men, signified the destruction through the priest of the sin that rested on the oblation. We read that Aaron, when two of his sons, who had unlawfully offered incense, were struck suddenly dead, in his grief omitted to eat of the sacrificial meal; and for this he was reprehended by Moses before the reason was made known to him: "Cur non comedetis hostiam pro peccato in loco sancto quae sancta sanctorum est, et data vobis, ut portetis iniquitatem multitudinis et rogetis pro ea in conspectu

[3] Lev. 6: 30.
[4] Num. 19.
[5] Lev. 1: 3.
[6] Lev. 6: 23.
[7] Lev. 7: 7.
[8] Lev. 7: 37.

Domini, praesertim cum de sanguine illius non sit illatum intra sancta et comedere debueritis eam in sanctuario, sicut praeceptum est mihi."[9] Here the atoning virtue of carrying the blood of the sacrifice into the sanctuary is made equivalent to the eating by the priest, who represents God, of the sacrificial meal which destroys sin. Only in the peace-offering do we find that the meal in which the laity participated corresponds to the Communion in the New Law, whilst in the sin-offerings there is no such participation; that is to say, it is not a common meal.

From what has been said, it is evident that among the legally instituted sacrifices, both bloody and unbloody, we have some of which the meal is in no way a part; whence it follows that the essence of the sacrifice cannot be assumed to be a banquet of which man partakes with God. In like manner the sacrifice of Abraham on Mount Moriah is incompatible with the banquet-theory; for we should have to count the patriarch among the cannibals if we were to assume that he was prepared to partake of the flesh of his son Isaac whom he was ready to offer in sacrifice to God. That he had no unbloody meal with him to serve for the purpose of supplementing the sacrifice, would appear from the words of Isaac, who asks: "Ecce ignis et ligna; ubi est victima holocausti?"[10]

The banquet-theory seems further to imply that the acts which precede the consumption of the sacrifice have merely the character of a preparatory rite, and, since banquets are usually celebrated among friends, the idea of conciliation and atonement seems excluded. In the case of the animal sacrifices of the Old Law the imposition of hands preceded the killing, and in like manner the lifting or elevation preceded the burning. The imposition of hands which belonged to all bloody sacrifices[11] symbolized not only the act of oblation to the Lord, but, according to the Rabbinical writers,[12] the Fathers of the Church,[13] and the

[9] Exod. 10 : 17.

[10] Gen. 22 : 7.

[11] Lev. 1 : 4; 3 : 2.

[12] Abarnab, praef. in Lev. C. IV.

[13] Orig. in Lev. Hom. I, n. 3; Theodor. in Lev. n. I, in Exod. n. 61; Euseb. Dem. Ev. I, 10.

common consent of theologians,[14] it also indicates the transmission of guilt upon the victim of sacrifice. This view is supported by the sacred text itself. Even in the case of whole-burnt offerings the Divine command was "Si holocaustum fuerit ejus oblatio ac de armento, masculum immaculatum offeret ad ostium tabernaculi testimonii, ad placandum sibi Dominum, ponetque manum super caput hostiae et acceptabilis erit atque in expiationem ejus proficiens."[15] Since the fall we find that sacrifice apart from other objects always intends reconciliation with God offended by our transgression. Its first purpose is to remove the obstacles which prevent our union with God, by making Him some offering. Only he who is thus reconciled with God may partake by way of eating of the peace offering made and dedicated to God, in order thus to safeguard that peace and union. And as the creature never forgets its subjection to the Creator, the act of eating is not so much a participating in a banquet as rather a receiving of something by one who is a subordinate at his master's table. Therefore our Lord at the Last Supper does not say: "Let us eat and drink," but "Take ye and eat."

The lifting of the oblation upon the hands of the priest which accompanied the peace-offerings becomes almost inexplicable if we accept the banquet-theory. This act was simply a formal dedicating to God of the object offered in sacrifice, and cannot be explained as a necessary element of a banquet. "Pones omnia super manus Aaron et filiorum ejus et sanctificabis eos elevans coram Domino."[16] Then the priest gets his share: "sanctificabis illud elevatum coram Domino et cedet in partem tuam." This portion is offered by the mere act of its consecration, nor does it assume the significance of a meal from the fact that it is left to the priest.

Furthermore, when we celebrate a common banquet as a token of union and hospitality, we do not withhold from the guests certain portions of the meals before them. This is done in the case of the Old Testament sacrifices. Not only is the participant in the sacrifice prohibited from using the fat, as the best part of

[14] Corn. à Lapide in Lev. 1 : 4.
[15] Lev. 1 : 3, 4.
[16] Exod. 29 : 24; Lev. 9 : 21.

the offering, but he is strictly forbidden to take the blood.[17] Now the blood is considered among all nations as the medium of brotherhood, so much so that it was a common practice for a man to open the veins of his arm to give of his blood to a companion to drink in token of fraternal compact. Yet among the Israelites no such practice is allowed. The blood belongs to God: "Nec sanguinem nec adipem omnino comedetis." It is either poured out at the foot of the altar, or used to besmear the horns of the altar, or it is carried into the sanctuary or the Holy of Holies, or it is sprinkled against the veil of the tabernacle or upon the ark of the covenant, according to the guilt and the rank of the person who makes the offering. The nature of this sprinkling of blood which clearly implies the purpose of atonement and thereby excludes the idea of a common meal as indicating fellowship, is explained by Bishop Bellord in the following words: "The shedding and the sprinkling and the pouring out of the blood thus became emphasized to a degree which eclipsed, especially in the eyes of later ages [we are constrained to ask, What ages? Surely not the age of Moses!] the more familiar act of eating and drinking, which really is primary in the notion of sacrifice."[18]

To give plausibility to the banquet-theory the Bishop is constrained to deny the character of a sacrificial act to the offering of incense which it was usual to make either in conjunction with the unbloody sacrifices or by itself. Yet this is contrary to the statement of the sacred text. We need only cite Exodus 30:1: "facies altare ad adolendum thymiama."[19] The ordering of an altar implies the offering of a sacrifice. The Hebrew text uses the same word for the altar of incense and for burnt offering, מִזְבֵּחַ, which is allied to the Greek *σφαγή* and *σφάζω*, "to slaughter," and thus renders the burning of incense on the altar a real sacrifice. The great theologians like St. Thomas concur in this interpretation. "Christus significabatur per duplex altare, holocaustorum et thymiamatis, quia per ipsum oportet nos Deo offerre omnia virtutum opera sive illa quibus carnem affligimus, quae offeruntur quasi in altare holocaustorum; sive illa quae majore

[17] Lev. 7: 23, 25, 27; 3: 17.

[18] THE ECCLESIASTICAL REVIEW, July, 1905, p. 13; "The Notion of Sacrifice."

[19] *Cf.* also Exod. 30: 7–9.

mentis perfectione per spiritualia perfectorum desideria Deo offeruntur in Christo, quasi in altare thymiamatis."[20] Suarez and Lugo are of the same opinion, and Scheeben goes so far as to declare that the sacrifice of incense represents the climax of the entire sacrificial cult of the Old Law.[21]

The sacrifice of the first-born of men and animals likewise contradicts both the banquet and the destruction theory. The first-born of animals were killed in sacrifice; the first-born of men were redeemed by money, and likewise by the dedication of the levites. The children of Israel were to lay their hands upon the levites just as they did upon the animals destined for sacrifice. "Cum levitae fuerint coram Domino, ponent filii Israel manus suas super eos."[22] Catholic exegetes, like Loch and Reischl,[23] tell us that the levites were to represent the first-born of all the nation, and hence they were solemnly surrendered by the representatives of the people as a living sacrifice to the service of God. "Statuesque levitas in conspectu Aaron et filiorum ejus et consecrabis oblatos Domino . . . consecrabis eos in oblationem Domini quoniam dono donati sunt mihi a filiis Israel . . . sanctificavi eos mihi et tuli levitas pro cunctis primogenitis."[24] Where the first-born of the ass was not redeemed by a lamb, her neck was to be broken, in token that she was to be forever withdrawn from the service of man and offered to God. Nor was the flesh burnt, since it could not be of use as a meal in which the people might participate as a peace offering, but the killing of the animal itself was a sufficient indication of its surrender to God, without any reference to a banquet; just as, on the other hand, the living oblation of the levites excluded the notion of destruction, in the same manner as the oblation of the show-breads was not consummated by their being eaten, but by the simple fact of their lying before the face of the Lord during the week.

The first pasch cannot be considered simply as a family banquet any more than the Last Supper was this primarily. It is true that the flesh was cooked and eaten in the home, but the sacrificial act consisted in the slaying and the sprinkling of the

[20] II, 102, 4.
[21] Dogmatik, III, 1, p. 400.
[22] Num. 8: 12.
[23] *Cf.* ad Num. 8: 12.
[24] Num. 8: 13–18.

blood, which latter was applied in the first instance to the door-posts, and afterwards continued in the temple. The portion of flesh consecrated by the preliminary rites, which could not be consumed, was to be burnt to the last particle: "si quid residuum fuerit igne comburetis."[25] The entire performance was a ritual act, as is plain from the words: "Ite tollentes animal per familias et immolate Phase;"[26] that is to say, slay it as something sacred and as an act of worship. Possibly even the first paschal celebration was held in common to be repeated annually in some sacred spot of each community, although the sacred text merely says: "Immolabit universa multitudo filiorum Israel ad vesperam."[27] The command not to go out of the house before morning applied only after the lintel and door-posts had been washed with the blood of the paschal lamb.[28] The Israelites were not unfamiliar with such sacrifices, for these had come down to them from the patriarchs and had doubtless been celebrated also in Egypt. Hence, Moses and Aaron, in announcing their divine mission to Pharaoh, can rightly say: "Haec dicit Dominus Deus Israel, dimitte populum meum, ut sacrificet mihi in deserto."[29] The idea of sacrificing in common was, therefore, undoubtedly in the popular mind, and only when Pharaoh had repeatedly refused to let the Israelites go, did Moses prescribe such an offering of sacrifice to take place in the private circle of their families.[30] After the turning of the waters into blood, Pharaoh consents to let the people offer sacrifice in the midst of the Egyptians, an offer which Moses indignantly refuses: "non potest ita fieri; abominationes enim Aegyptiorum immolabimus Domino Deo nostro, quodsi mactaverimus ea quae colunt Aegyptii coram eis, lapidibus nos obruent."[31] These words indicate that Moses considered the slaying and sprinkling of blood as an essential part of the sacrifice. Stöckl[32] very aptly remarks on this point: "Jacob took with him into Egypt the promises made to his Fathers, and also the worship which they had taught him. No doubt something of the

[25] Exod. 12: 10.
[26] *Ibid.* 12: 21.
[27] *Ibid.* 12: 6.
[28] *Ibid.* 12: 22.
[29] *Ibid.* 5: 1.
[30] Exod. 5: 3, 17; 8: 1; 9: 1; 10: 3.
[31] *Ibid.* 8: 26. The lamb was not a sacred animal among the Egyptians.
[32] Opfer nach Wesen und Geschichte, p. 136.

traditions of this cult was lost in the course of time, but the essential elements of a sacrificial worship inherited from their forefathers must have impressed themselves more deeply into the popular mind in proportion as persecution made them conscious of a common religious conviction and service. Thus only can we explain the ready and joyous response which was awakened in the hearts of the Israelites as they listened to the Divine command: "Let My people go that they may offer sacrifice to Me in the desert." It supposes that the knowledge of God and of this sacrificial cult had been preserved among them as a sacred relic by the patriarchal elders until Moses came to them as the messenger of the Most High to take upon himself the priestly leadership of his people.

If we regard the Mosaic sacrifices, which are incompatible with the fundamental claim of the banquet-theory, as merely a completion or perfection of the patriarchal sacrifices, it follows that the paschal supper was more than simply a family banquet. The term שָׁחַט "to kill" used in Exodus 12: 6 to describe the slaying of the first paschal lamb is rendered in Deuteronomy (16: 1, where the offering of the paschal lamb in the desert later on is described) by זָבַח "to immolate" which is the technical term for the bloody offerings; and the Vulgate actually translates the word שָׁחַט by "immolare." In Deuteronomy the place for offering the sacrifice of the paschal lamb is legally designated: "Non poteris immolare Phase in qualibet urbium tuarum quas Dominus Deus tuus daturus est tibi, sed in loco quem elegerit Deus tuus, ut habitet nomen ejus ibi, immolabis Phase vespere ad solis occasum et coques et comedes in loco, quem elegerit Dominus Deus tuus."[33] The sacred writer distinguishes then the liturgical act of slaying the paschal lamb from that of cooking and eating the same. In accordance with this norm the synagogue has furthermore developed the paschal rite analogous with the peace offering. At Easter the father of every family took a lamb and brought it to the temple. The lambs were slain in the outer court according to the rite of the peace offering, and the fat was placed on the altar. At the end of the sacrificial rite the father

[33] Deut. 16: 5.

took the remainder of the lamb with him to his house where it was consumed as a paschal meal.

Even in the case of the sacrifices in which the banquet is mentioned as a part of the celebration, as in I Kings 9: 13, the liturgical act of slaying, sprinkling the posts with blood, and of burning the fat, distinctly precedes the meal. Hence, inasmuch as the offering is first separately made to the Lord, and afterwards given to the offerers to partake of, the latter cannot be said to communicate in their meal with God as if He took His portion together with them. Some writers have interpreted this passage in the Book of Kings as though it referred to an ordinary banquet which Samuel had merely blessed with religious ceremony. I do not think this interpretation is warrented by the context. The word זֶבַח "sacrifice," occurs twice in succession. The sacrificial rite which preceded the banquet had already taken place when Samuel arrived. There may have been an additional oblation of an unbloody sacrifice such as was customary at the paschal celebration, in which bread and wine were offered by the father of the household. Ordinarily these meal offerings combined with the bloody sacrifices were sanctified by the very act of casting the intestines into the fire. But even bloody sacrifices were not always thus sanctified. The act of elevation was frequently followed by immediately apportioning the parts due to the priests, without throwing any portion into the sacred fire. Even the blood, which was the principal medium of atonement in the bloody sacrifices, was not cast into the fire but served as sprinkling, or libation, or as a wash of the object offered to God.

What then is the real significance of this sacrificial fire? It symbolizes the Divine power by which the atonement and consequent union with God, which is the object of the sacrificial cult revealed to man, alone can be effected. This fire comes, as we are told it came on the occasion of the consecration of the Solomonic temple, so to speak, directly from heaven.[34] Accordingly the living coal of the altar of incense is to be brought down from the altar of burnt offerings which was kept perpetually alive, and which, as the eternal flame sent from heaven, was to communicate

[34] The same idea is rudely preserved among the pagans of old in the mythical spark of the divine fire brought down by Prometheus.

its fire to the incense. A perfect fulfilment of this typical idea is found in the liturgy of the New Law, where the action of the divine fire effecting the conversion of the sacrificial offering *in odorem suavitatis* is expressed in the liturgical prayer (*epiclesis*), which through the operation of the Holy Spirit brings about the change of the bread and wine in the Eucharist, practically effected by the words of consecration. Nor need we, in judging of the sanctifying power of this sacred fire, look for a visible expression that covers all parts; only one act is always required, namely, the "opus humanum" or its representation in the offering laid on the altar, toward which the heavenly action is directed in order to produce the result of atonement and union.

In like manner must we judge of the sacrifice of Melchisedec. It is not a mere meal. The Hebrew word הוֹצִיא[35] "to bring forth," which the Vulgate translates by "proferre," connecting this word by "enim" with the sacerdotal function of Melchisedec, indicates plainly that there is question here of a sacrificial act. Whether this consisted in a mere elevation of bread and wine as an act of thanksgiving, like the paschal offering, the text does not state. Suarez, associating the ideas of "benedicere" as effecting praise through thanksgiving, and consecration, thinks that Melchisedec probably made his offering by benediction, elevation, and the breaking of bread.[36]

For these reasons we find it necessary to reject the banquet-theory as applied by Bishop Bellord to the sacrifices of the Old Testament.

II.

If we seek to apply the banquet-theory to the sacrifice of the Mass, we find similar difficulties. In the first place, it gives to Christ's atonement on the Cross a wrong interpretation, whether we consider that act in itself or in its relation to the sacrifice of the Mass. The Mass is not merely a ritual observance, having for its purpose the uniting of the members of an organized religious community and the expressing of their religious sentiments. It is much more than this; for in it we have the expression of the

[35] Gen. 14: 18.

[36] De Sacram. Euchar. et de Sacrif. Missae, disp. 73-75.

highest service a religious community owes to God, a tribute of honor, praise, and thanksgiving, an appeal of propitiation, day by day, imploring forgiveness for the sins committed by the community and its individual members, a solemn petition for all things temporal and spiritual of which the members of the community stand in need. It is at the same time an act of worship of the Divine Majesty and a petition for grace, that thereby the "sancta societas cum Deo" may be effected, both here and hereafter.

This significance of the holy sacrifice, foreshadowed in the sacrifices of the Old Testament, is clearly set forth by the Council of Trent: "Docet sancta Synodus sacrificium istud vere propitiatorium esse, per ipsumque fieri, ut, si cum vero corde et recta fide, cum metu et reverentia, contriti ac poenitentes ad Deum accedamus, misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Hujus quippe oblatione placatus Dominus gratiam et donum poenitentiae concedens crimina et peccata etiam ingentia dimittit."[37] If the Mass were simply a meal, it could not impart the "donum poenitentiae" nor the forgiveness of "peccata ingentia;" it could only establish a closer union between man already in communion with God. The Council distinguishes very decidedly between the Eucharist as a sacrament in Holy Communion, and the Eucharist as a sacrifice, whilst the banquet-theory puts the sacrificial character in the background by unduly emphasizing the necessity of communion. According to the teaching of the Council, our Lord wished that "sumi sacramentum hoc tamquam spiritualem animarum cibum, quo alantur et confortentur viventes vita illius qui dixit: qui manducat me, et ipse vivet propter me, et tamquam antidotum quo liberemur a culpis quotidianis, et a peccatis mortalibus praeservemur. Pignus praeterea id esse voluit futurae nostrae gloriae et perpetuae felicitatis, adeoque symbolum unius illius corporis cujus ipse caput existit."[38] By the "culpae quotidianae" we understand "peccata venialia," for the Council reminds us of the words of St. Paul "qui manducat et bibit indigne," and demands that "nullus sibi conscius peccati mortalis ad sacram eucharistiam accedere debeat." Much more abundant are the fruits of the Eucharist regarded as a sacrifice: "Si quis dixerit missae sacri-

[37] Sess. XXII, c. 2.

[38] Sess. XIII, c. 7.

ficium tantum esse laudis et gratiarum actionis, non autem propitiatorium, vel soli prodesse sumenti; neque pro vivis et defunctis pro peccatis, poenis, satisfactionibus et aliis necessitatibus offerri debere, A. S."[39] Whereas the pardon of "peccata venialia" comes to the one who communicates only mediately through the sacramental grace, and immediately through his coöperation and merit in receiving the Sacrament ("ex opere operantis"), it is quite different with the fruits of the Eucharistic Sacrifice, which arise directly "ex opere operato" inasmuch as Christ therein is at once the "offerens" and the "oblatio." The banquet-theory admits of no such distinction, but confines the fruits of the Eucharist practically to the "opus operantis," for it fails to show how Christ is the "offerens," since the consecration has merely the purpose of presenting the Victim slain on Calvary in edible form. The Council insists that the Mass is "illa munda oblatio quae nulla indignitate aut malitia offerentium inquinari potest."[40] This fruit of the sacrifice never varies whether the celebrant be a sinner or saint. In the banquet-theory Christ is not the "offerens," for the giving of Holy Communion is not that "opus humanum" instituted by Christ whence a fruit "ex opere operato" could proceed. No doubt there are other fruits truly "ex opere operantium," inasmuch as they derive a special grace from the disposition and merit of those who make the offering. "In oblatione sacrificii cujuscumque sacerdotis duo possunt considerari, scilicet ipsum sacrificium oblatum et devotio offerentis. Proprius autem effectus sacerdotii est id quod sequitur ex ipso sacrificio."[41]

The objection might be made that the fruit "ex opere operato" proceeds from the death on the Cross, inasmuch as, to use Bishop Bellord's words: "Our Lord's endurance of death is of infinite efficacy, so it does not need to be duplicated; it cannot be prolonged, because it came to an end with the Resurrection; it is no longer in any way actual except in the permanence of its effects." Thus the Mass is made to be a "memorial or representation of it." But surely this is not the Mass according to the teaching of the Church. Bishop Bellord realizes the difficulty which the banquet-theory involves in seeming to rob the death on the Cross

[39] Sess. XXII, c. 3.
[40] Sess. XXII, c. 1.
[41] Thom. III, q. 22, a. 4, ad. 2.

of the essential quality of a sacrifice. He therefore admits that it is a sacrifice, but only in a spiritual and supereminent sense. The admission hardly suffices to eliminate the characteristics of a real sacrifice which the death of Christ implies, and which make it in every sense as true a bloody offering as the Old Testament sacrifices were, of which God had said: "Ego dedi illum vobis ut super altare expietis pro animabus vestris et sanguis pro anima piaculo sit."[42] St. Thomas writes on this point: "Potest considerari occisio Christi per comparationem ad voluntatem patientis qui voluntarie se obtulit passioni et ex hac parte habet rationem hostiae."[43] And the Apostle says: "Christus dilexit nos et tradidit semetipsum pro nobis oblationem et hostiam Deo in odorem suavitatis."[44]

The sacrifices of the Old Law were performed by priests consecrated for the purpose, who acted as mediators between God and man bound to worship and appease God's majesty outraged by sin. Precisely the same is applicable to the person of Christ who is appointed as high priest and mediator by the Eternal Father. "Juravit Dominus et non poenitebit eum; tu es sacerdos in aeternum." And again: "Omnis pontifex ex hominibus assumptus pro hominibus constituitur in his quae sunt ad Deum, ut offerat dona et sacrificia pro peccatis."[45] Commenting on this passage, St. Thomas writes: "Christus humanum genus Deo reconciliavit. Unde Christo maxime convenit esse sacerdotem."[46] And, in accordance with this, he aptly styles the action on the Cross a "potissimum sacrificium, singulare et praecipuum sacrificium, verum sacrificium."[47] In this sentiment St. Thomas merely reflects the teaching of St. Augustine, who says: "Quattuor considerantur in omni sacrificio, cui offeratur, a quo offeratur, quid offeratur, pro quibus offeratur; idem ipse unus verusque mediator, per sacrificium pacis reconcilians nos Deo."[48] And this is the teaching of the Council of Trent: "Is igitur Deus et Dominus noster, etsi semel seipsum in ara crucis [and the altar indicates the sacrifice] Deo Patri oblaturus erat, ut aeternam illic redemptionem

[42] Lev. 17: 11.
[43] III, 22, 3.
[44] Eph. 5: 2.
[45] Hebr. 5: 1.
[46] III, 22, 1.
[47] II, 102, 3.
[48] Trinit. IV 14

operaretur, quia tamen per mortem sacerdotium ejus extinguendum non erat [the priesthood without sacrifice would be an anomaly not to be thought of in this connexion]; in coena novissima, qua nocte tradebatur, ut dilectae sponsae suae ecclesiae visibile, sicut hominum natura exigit, relinqueret sacrificium, quo cruentum illud, semel in cruce peragendum, repraesentaretur . . . corpus suum sub speciebus panis et vini Deo Patri obtulit."[49] The "sacrificium quo cruentum" here mentioned leaves no doubt about the character of the act on Calvary. That act was a sacrifice, not merely spiritual or moral, but real, since it had an actual priest, a real victim offered for the principal purpose of conciliation and union with God.

Christ's death upon the Cross was therefore a real sacrifice, not by reason of its relation to the Mass as constituting the requisite note of a meal, which Dr. Bellord presupposes, but because it was an act by which the divinely appointed high priest intended and effected atonement for sin and reconciliation of man with God. The act of the Crucifixion stands by itself, and independent of the Mass, as a true sacrifice. Indeed, if it were not such by itself, no relation to the sacrificial meal of the Last Supper could make it so. According to the mind of the Church, the Mass is the "repraesentatio" of the sacrifice of the Cross, but at the same time it is a real sacrifice "quo cruentum illud semel in cruce peragendum repraesentaretur, ejusque memoria in finem usque saeculi permaneret."[50]

The banquet-theory would give to the Mass merely the character of a "nuda commemoratio," which it is not. When Bishop Bellord says: "neither of them [that is, the act of the Cross and the banquet of the Mass] is a repetition of the other action, or a continuation of it, or a dramatic representation of it," he in fact asserts that the Mass is nothing more than a "nuda commemoratio." The Council of Trent clearly implies that the relation of the two acts consists in this that Jesus Christ as priest performs in both the same action, in the one by a bloody and in the other by an unbloody offering. In both cases "una eademque est hostia, idem nunc offerens sacerdotum ministerio qui se ipsum tunc in cruce obtulit, sola ratione offerendi

[49] Sess. 22, c. 1. [50] L. c.

diversa. Cujus quidem oblationis cruentae fructus per hanc incruentam uberrime percipiuntur."[51] It boots nothing for Bishop Bellord to say that "the Supper would only be an empty memorial of the last evening before the Passion if it did not consist of the Flesh and Blood immolated on Calvary," for even in this case the Supper would remain an empty memorial, since it does not represent the slaying of the victim which serves as food. But we know that in the Mass Christ is not upon the altar in the state of a victim actually slain; He had not yet suffered when He instituted the Holy Sacrifice; and since His Resurrection He exists in a transfigured state. If then, according to the banquet-theory, we have in consecration neither a mystical nor a real shedding of blood, the act would mean simply that the Victim slain on Calvary has been transferred upon our altars. The "nuda commemoratio" satisfies the idea of communicating; it fulfils in the reception of the Body and Blood of Christ under separate species, the words of St. Paul: "Quotiescumque enim manducabitis panem hunc et calicem bibetis, mortem Domini annuntiabitis, donec veniat." But the action of the priest in the Mass is different; in the consecration he acts "in persona Christi," and not as merely offering or participating in the sacrifice. The sacrifice effects the atoning and purifying of the person who in Communion receives the confirmation of the bond that unites him anew to God and assures him of the means of grace which flow from the Divine Love.

III.

Having stated the objections which I find to the banquet-theory of Bishop Bellord, I may be asked to state my own opinion as to what constitutes the essential element or note of the Eucharistic Sacrifice. This I will endeavor briefly to do.

First of all, I would say that I agree with Bishop Bellord in repudiating the hitherto generally accepted destruction-theory. This idea of a real destruction is altogether out of harmony with the freedom from suffering which we must assume in the glorified state of Christ's body. Even were we to admit this condition as

[51] *Ibid.* c. 2.

a new act of humiliation in which fresh merits were to be gained by our Lord for His children, it would imply a certain insufficiency in the death on the Cross. Nor can we admit the essential note of a quasi-real destruction, since such a destruction would indicate only a quasi-real sacrifice.

Let us get a clear view of what sacrifice means in itself; what it was on Calvary; and why the Church requires a perpetual sacrifice. Sacrifice is not an act of destruction. The old Jewish sacrifices by no means implied this. God, who instituted and ordained these sacrifices, finds no delight in destruction; what He demands and wishes is surrender and perfect consecration to Himself. Nor does He wish this surrender or consecration because He stands in need of it, or because it profits Him; but solely because it testifies to the will and readiness of the creature to be subject to Him, to be united with Him from whom it came forth and from whom the abuse of free will had alienated it. The internal act of sacrifice or consecration is not merely an intellectual act of recognition of God's supremacy, but it is a voluntary turning to Him. "Significat autem sacrificium quod exterius offertur, interius spirituale sacrificium quo anima seipsam offert Deo."[52] This offering, this desire for union, must proceed from the creature by petition, and is not a mere communication through the medium of a banquet, since man stands so infinitely below his Creator that the initiative of such a relationship is excluded on the part of man. "Ex naturali procedit quod homo quibusdam sensibilibus rebus utatur, offerens eas Deo in signum debitae subjectionis et honoris secundum similitudinem eorum qui dominis suis aliqua offerunt in recognitionem dominii; haec autem pertinent ad rationem sacrificii."[53] The slaying of the victim was not intended to signify the taking away of life, but rather the surrender of life to God; otherwise there would have been no such additional ceremonial, after the slaying, as the bringing of the blood to the altar in token of God's dominion over life. In like manner the burning of the sacrifices was not intended as an act of destruction, but as an indication that the offering was to ascend to God "in odorem suavitatis," which was effected through fire as a sym-

[52] St. Thom., 2, 2, 85, 2.

[53] *Ibid.* 1.

bol of divine grace. The Sacrifice of the Cross was nothing else than an oblation, the pouring out of Christ's Blood on the altar of Calvary, as a surrender to the Eternal Father—"se ipsum in ara crucis Deo Patri oblaturus erat."

The Church requires a visible, continuous sacrifice—"ut dilectae Sponsae suae Ecclesiae visibile, sicut hominum natura exigit, relinqueret sacrificium"—not because the Sacrifice of the Cross could have been insufficient, but, in the first place, because the faithful, as a visible society and as the mystic body of Christ, are obliged to manifest their sense of subjection to and love of their Heavenly Father by some determined token. And this token must, furthermore, be of a nature to admit man's coöperation in the work of his redemption and union with God. He must personally participate in this act in order to prevent a false reliance and presumptuous confidence in the sufficiency of Christ's atonement, which would make the individual dispense with good works. The Church, composed of men whose gifts can be of but a finite and corruptible nature, in themselves unworthy of the Divine Majesty, receives from her Head the means of presenting a truly worthy gift. He offers Himself as a hostage which she may fitly present to God, that is, He offers Himself in her name—"Corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit." Christ is the "terminus ad quem" of the sacrificial offering (Suarez, Scheeben), whilst the "terminus a quo" is indicated in the cessation of the substances of bread and wine, which does not (contrary to the opinion of Suarez) belong to the essence of the sacrifice, because the value of sacrifice lies not in the change (destruction, immutation) of the gift offered, but in its surrender to God. The virtue "ex opere operato" of the Eucharistic Sacrifice consists in the act of oblation which Christ makes at the moment of His real presence under the separate species on the altar, as the "terminus ad quem," to the Eternal Father. This real act of oblation is, in the first place, spiritual as betokening the love and readiness of Christ to offer Himself anew for the salvation of men. The interior disposition unites in the act of an external oblation, such as is possible only in the transfigured state of Christ, the nature of which is indicated in His Body bearing the marks of the Five Wounds as a trophy of victory trans-

lated into the state of heavenly glory. There is no virtue "ex opere operato" arising from the fact that the two elements are separated in the mode of consecration; nor in any condition of humiliation incident to this separation; nor finally in any mystic shedding of blood. And there is no gaining of fresh merit in this condition on the part of Christ; the intrinsic act of the Cross perdures, either without interruption as continually actual, or as repeated in each act of consecration at the moment when the virtual elements become actual. There is no more suffering such as might produce new merit by a continuation of the process of destruction. The heavenly act of oblation on the part of Christ is both and at the same time infinite and finite, inasmuch as it is an act of the God-Man which unites itself with intercession that gains efficacy according to the intention of the Church, the dispositions and needs of those representatives who on earth make the offering. St. Paul's letter to the Hebrews will be found to harmonize perfectly with this interpretation. The invisible oblation of Christ in the Eucharist is at the same time the visible sacrifice of the Church, because Christ appears actually under the visible forms as the "terminus ad quem" of the sacrificial oblation. That oblation is a representative act of offering, inasmuch as it is made under the separate species. The heavenly act of oblation on the part of Christ receives a visible expression through the external ceremonies and prayers of the Church, which by anticipation symbolize His interior action, without being actually necessary, since the presence of the oblation on the altar sufficiently and externally demonstrates its significance.

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THE TRAINING OF SILAS.

XIX.—BRIGHTER PROSPECTS FOR THE LIBRARY.

THE millionaire's visits to the Melgroves were regular now. Every Wednesday evening the familiar step was heard climbing the stairs to the room where the invalid was convalescing. Mrs. Melgrove's Christmas gift to the old man was a handsome set of prayer beads, mounted on silver wire.

"And what am I to do with this?" he asked, when the dainty box was placed in his hands.

"Say them, of course."

"But I assure you, Mrs. Melgrove, I do not know how," frankly answered the old California miner. "Where am I to begin?"

The donor took the greatest delight in explaining the way to him.

"And when am I to say my prayers on them?"

"Every night."

"Every night!" exclaimed the astonished Silas. "Isn't that too often? I might break them. Are they not too precious to bring them out so often?"

"O no, Mr. Maglundy; you must promise me to say your beads every night."

Maglundy promised; though the old man realized that no matter how willing the spirit, the flesh is weak.

The long and interesting talks between Melgrove and himself had proved beneficial in more ways than one. Maglundy's hobby had been that of serving his fellow-citizens; but the cool reception the *Times* had given his fountain on Blenheim Square had put a damper on his zeal in that direction. The newspaper was, in the old man's mind, the voice of the people; and he could not get over the scoring the people had given him in the prose of Burton; nor could he forgive that "nincompoop" from the University for criticizing the inscription.

One evening he was telling Melgrove all these grievances.

"Strange it is, sir, that men are so prone to judge others wrongly."

"Mr. Maglundy," said Melgrove, after he had listened quite a while to what he had heard so many times before, "there is no reason for this discouragement. Don't you think that with that fortune of yours you could still do a great deal for your fellow-citizens? One of the reasons why the *Times* was so hard on you, if you remember, was the utter uselessness of that fountain during half the year. There are many services you might render to Laurenboro which would make your name illustrious in the years to come and, besides, do much good to your fellow-citizens every

day in the year. It is not very often that a man drops into a gold mine, as you have done, and few have the opportunities that are yours, even now. Fountains and such like are all very good in their place; they beautify a city, and make it attractive to live in. But there are other ideals—loftier ones than even fountains."

"I don't understand you," broke in Maglundy.

"Some work, I mean, that will do good to men's minds and souls rather than their bodies. Drinking-water is an excellent thing, but there is plenty in the Brono, and people can always get it there. Not so with men's minds. In this age, when knowledge is daily widening its bounds, we all realize our limitations; we feel the need of further enlightenment. Nowadays, wealthy men are not satisfied with raising fountains. In these gifts there is always lurking some afterthought or other. Fountains are in most cases monuments raised to their own pride, whereon they have their names carved in bronze or marble——"

Maglundy began to grow uneasy.

"——and people are wise enough to see through their scheming. Men of money nowadays have learned to be less selfish. They endow university chairs; they build colleges; they educate youth for the priesthood; they found libraries where people may have sound reading. Education is the end wealthy men aim at in these times. Or again, among ourselves, wealthy Catholics work to advance the cause of the Church. It is a false theory that cannot be too strongly combated, that which leaves all the work of religion to the clergy. Why should not laymen do their share in extending the influence of our Church?"

Melgrove was flying far over the head of the old miner, who could not follow him in these considerations. Maglundy was still of the earth earthy; the speaker knew this very well. But he also knew that he had to aim high if he desired to raise the old millionaire out of his present level.

"For instance," continued Melgrove, "what do we laymen here in St. Paul's do for our Church beyond paying our pew-rents—and many don't even do that——"

"I have not paid mine yet," interrupted Maglundy.

"——contributing a few dollars to the support of Father Sinclair, and throwing in an occasional dollar for some charitable object

or other? Let me illustrate. There is the new Library that Father Sinclair has organized. That is a noble work, distributing good reading matter among the people of the whole town, and preventing their minds from being corrupted. Think of the vast influence it could wield in Laurenboro. Still, the chief librarian told me a couple of days ago that she may have to close the doors——"

"She told me the very same thing," broke in Maglundy, "and she is such a fine woman."

"Not a nobler woman in Laurenboro; devoted, earnest, anxious to do good; and she is now handicapped for want of money that we laymen should supply her with to carry on her good work."

Maglundy was in a deep study, and he kept puffing away at his cigar.

"I intend to do something myself in a few days," added Melgrove, growing confidential with a purpose. "Mrs. Melgrove and I have been talking the matter over, and we shall not see that Library shut down even if we have to mortgage our property."

"Indeed! Mortgage your property!" exclaimed Maglundy. "I should indeed be sorry to see the doors closed, and I am glad that you purpose to do something for Miss Garvey."

"Of course," replied Melgrove, "one family cannot do all. If three or four of our wealthy Catholics would club together, we could do something to give pleasure to Miss Garvey—don't you think so?"

"Nothing would please me more than to give pleasure to the chief librarian," said Maglundy, who found that the conversation had reached dangerously practical issues. "What would you propose, sir?"

Melgrove had his man at bay.

"A very simple scheme. I have been in consultation with Father Sinclair for a few days, and we have concluded that the interest on a hundred thousand dollars——"

Maglundy was uneasy again.

"——or even seventy-five thousand, safely invested, would bring in an income large enough to meet expenses and keep the Lauren-

boro Library up-to-date. Cayson, who called to see me the day before yesterday, is of the same opinion, and he is willing to contribute twenty thousand; the Molveys and the Graymers will, I know, contribute at least ten thousand each; and so on. And they are not millionaires by any means," added Melgrove, smiling, and looking Maglundy straight in the eyes.

The business-like way the proposition had been put before him fairly staggered the old miner.

"But in an affair of this kind, would there be any return; any acknowledgment, I mean?" he asked.

"Certainly," answered Melgrove. "The best acknowledgment would be the consciousness of having contributed to a work that would be active when we are in our graves."

"And is that all?" asked Maglundy.

Melgrove's presence of mind did not abandon him.

"Not at all. I should suggest that some acknowledgment in the form of a tablet, or something of the kind, should be raised to recall the names of the generous benefactors."

"I shall think the matter over seriously, Mr. Melgrove. How much did you say Cayson would give?"

"Twenty-thousand dollars."

"I am going to think it over," murmured the old man, rising, for his stay had been quite long. "I am delighted to know that you are improving so rapidly. I think I shall have to say good-night."

And Maglundy left.

"The old man is in the toils, Eleanor," said Melgrove to his wife, when she brought him the *Times* that night. "He cannot get out of them now." And he proceeded to tell how he had worked his plans.

"I am sure he will give generously," answered Mrs. Melgrove; "and won't Miss Garvey be happy?"

"I think, Eleanor, that Mary Garvey is hypnotizing Maglundy. Every time I mentioned her name to-night, the old man's eyes glistened."

Mrs. Melgrove laughed at the conceit. "It may be. I should not put it beyond that shrewd little lady."

"We should mature our plans as soon as possible," continued

the invalid, "with regard to Helen's insurance. The sooner we bring things to a head, the sooner will Maglundy consider himself bound to act."

The plan of the Melgroves was one that had been the topic for several days. Little Helen's life had been insured at a very early age for five thousand dollars. The premiums had been faithfully paid; the amount of the policy was now due. Besides this sum, the Melgroves felt that they could contribute five thousand without missing it. They had no direct heir, and the estate might fall into the hands of people whose ideas differed from theirs in the matter of charitable works. They had decided to deed over to the Laurenboro Library little Helen's insurance and their own gift of five thousand dollars. But so far it had been kept a secret between themselves. Not even Father Sinclair had an inkling of the windfall that was impending.

Ten thousand dollars would give the Library a footing; but Melgrove had vaster ideas, and he took it upon himself to impart them to others. It was he who prevailed on Cayson and Graymer to part with twenty and ten thousand respectively. The Molveys were not quite decided; but he could count on ten thousand from them. That would make the respectable sum of fifty thousand. If Maglundy, the richest of them all, would only give the other twenty-five thousand, the Library was founded.

"But how are we going to succeed with the old gentleman?" was Melgrove's last question that night. When sleep overtook him he had not yet found an answer.

The whole scheme for the founding of the Free Library was laid before Father Sinclair next day. It was a pleasant surprise to him, and he immediately suggested incorporation at the coming session of the legislature to permit of the acquisition of property. The present site was only a temporary one; the Library could not always stay where it was.

"If the money is provided, we can easily secure a better one;" said the pastor, "and put things on a larger scale. But do you think that Maglundy will contribute the other twenty-five thousand to the work?"

"Why should he not?" asked Melgrove. "He has the money, and we are going to do our best with him. My wife suggests that Miss Garvey should use her influence with him."

Father Sinclair returned to the glebe-house, convinced more than ever that the Laurenboro Library was progressing rapidly.

"God is directing this work," he mused, as he walked up and down the balcony, "and God does all things well."

XX.—The Pastor Entertains a Visitor.

Father Sinclair's life was a busy one. It was a question his people often discussed how he could succeed so well in doing all his parish work without the aid of an assistant. He had been repeatedly urged to apply to the archbishop for one; but his activity was of a kind that made him feel delicate about taking such a step. The truth is, the pastor of St. Paul's knew the value of time, and no minutes were lost. The Library had given him some worry in the beginning, but Miss Garvey had such a mastery of details now that his worries in that connexion had quite ceased. In fact, the Library and the chief librarian were becoming one and the same thing. Readers no longer said "they were going to the Library," but, "they were going to see Miss Garvey." The pastor did not object to this. He had the fullest confidence in her ability and tact; and he let her have her own way in everything.

St. Paul's parish, with its sick, and its poor, and its unfortunate, kept him busy. He did not ask his flock to do his spiritual work, but there was many a thing they could do, and he let them do it. In these matters he applied his theory of lay-action. The St. Vincent Conferences kept him in touch with the poor. The sick knew that he was always ready to fly, day or night, whithersoever he was called. The telephone had saved him many journeys down-town. But, for all that, his life was a busy one. The respect in which he was held by all classes had made a word or a note from him a power in Laurenboro, though he sometimes found the requests of people very unreasonable.

One day—it was in the first days of January—he took out his note-book and read:—

> Mrs. O. will call at 10 o'clock.
> Clergyman's blank to be signed for Mrs. C.'s admission to Royalview Hospital.
> Clothes for Mrs. A.'s husband. See Melgrove.

See Supt. Weston to have H.'s son transferred from Chicago office, G. W. Ry. Reason : change of air.
Mrs. W. Ward G. Royalview. Call at one.
That Gottingen family—son in trouble with police.
Card Sec'y Art Club. Friday at seven.
Confirmation of Polly M.
Burton to-night at eight.
Half ton of coal for 834 Blenheim Square, W.
Mrs. K. will call for pledge card. Leave with Nanny—*sealed with wax.*
Ask Weston for pass for R.'s family to Beaumaris—rheumatism—good for three months—private car, if possible.
Mrs. G.'s rent this month. See Melgrove.
Gottingen 86, room 9a. Chickenpox.

This was a sample of a half day's work. He managed to keep his engagements well mapped out; but he could scarcely call his time his own.

He had just been to see Superintendent Weston of the Great Western about the transfer of Hiller's son, and was entering the door of the glebe-house, when Nanny met him.

"There's a tramp or sumthin' that wants to see your Reverence in the parlor."

"Very well, Nanny, tell him I'll be there in a minute," said the pastor.

While he was taking off his overcoat, he mused "I do hope it is not another of those book agents. Since that Library has been started, my life has not been worth living."

Father Sinclair looked at his watch. It was half-past eleven, and he had to dine, and be at the hospital at one.

When he entered the room the stranger stood up and held out a trembling hand. He was tall, rather refined in appearance, with a tired drooping air. He was shabbily dressed, and had a fortnight's growth of beard on his face. A deep, red scar ran across his forehead, as if a sword had struck him once too often. In a word, he had the air of a man who had run up against the world, and had got the worst of it. Still, the pastor might be mistaken.

"Father, I am sorry if I am giving you any trouble," the stranger began in a subdued tone. "I know yours is a busy life but"—here the voice began to quaver—"I am in great trouble. I was in your Library this morning, and I was told to call on

you. I am a librarian myself, from the Gotham Merchants' Institute, New York."

He ceased speaking, and large tears began to roll down his cheeks. Some great trouble was evidently weighing on him, and Father Sinclair made an effort to calm him. It was some time before the stranger could resume.

"Are we alone here?" he asked, getting close to the priest. "May I speak to you in confidence?"

He noticed that the parlor door was open, and he made a movement as if to close it; but Father Sinclair got ahead of him. After being fully assured that they were quite alone, he continued:—

"I should like to go to confession; for I feel the need of not only counsel, but also of absolution, in my present condition."

"Very well," broke in the pastor, sympathetically, "you may go into the church to prepare yourself. I shall be with you in a quarter of an hour."

The tears that rolled down the cheeks so abundantly had conquered the heart of the pastor.

"Perhaps," interposed the visitor, "it is just as well that I speak to you here first."

"Very well. Let me hear your story."

"I am an utter stranger to you," he began. "You never saw me before. My name is Crookwood, from New York, as I told you. I belong to Father Ringard's parish—St. Basil's. I was an altar boy there years ago, and then joined the choir. It was there that I met my wife for the first time." Crookwood sobbed convulsively, and he gasped out, "I am growing faint."

The man was, in fact, fainting. His face grew livid; his hands closed tightly as if to grasp something; he fell back on the lounge he had been sitting on. The pastor rushed to the door and told Nanny to fetch a glass of water.

"Glory be to the saints!" exclaimed Nanny. She came rushing in with the water and threw a whole cupful into the face of the stranger.

The shock revived him. He raised his head, and looking around him in a half-dazed, half-terrified state, shouted at the top of his voice:—

"Judge, I did not mean to do the deed. Heaven knows I I did not mean to do it."

Nanny was scared to death. The pastor told her to go to the kitchen and keep her tongue quiet.

Crookwood was now fully conscious, and imploringly begged Father Sinclair to tell him what he had said during his fainting-spell.

"Nothing, absolutely nothing," answered the priest, who was tiring of this little tragedy which had come to him so unexpectedly.

"Father, I fear I shall end my days on a scaffold. I would ask your leave to go out into the fields to die. I have no further use for life. What was the last thing I told you?"

"That you met your wife for the first time in the choir. Yours is not an exceptional case in the history of choirs, is it?" asked the pastor, trying to cheer him up a bit; for he was on the verge of collapsing again. He was in the helplessness of despair.

The time was passing. This item was not down on Father Sinclair's note-book; so he shook his visitor stoutly.

"Rouse yourself, sir. Be a man. What is your story? What do you wish me to do for you?"

This had the desired effect.

"I really must beg your pardon. I know I am taking up your precious time, Father. I have killed my wife; I am a murderer. A week ago, Father Ringard came to ask us to take part in a concert for the poor of the parish. When he left the house, my wife and I had some angry words over a piece of music. I raised a piano-wrench and struck her. She fell to the floor screaming. The neighbors ran in, and tried to seize me, but I escaped. Half-crazed, I took a Fourth Avenue car to the Grand Central Station. I jumped onto a train that was moving out and reached Albany. I spent two days hiding in the freight cars at Troy. A New York paper told me in a column of sensational headings that I was a murderer; that the police were on my tracks; that all trains were watched. I boarded a freight train and reached Laurenboro day before yesterday. Here I am before you, Father, a wretched murderer; the unwilling slayer of my wife, penniless, with the scaffold staring me in the face. Would it not be as well to jump into the river and end it all?"

"I must admit that your case is a painful one," said Father Sinclair, who had by this time become deeply interested; "but jumping into the Brono will not improve matters. If you are arrested, you shall only have to prove that the blow was accidental."

"Supposing that I cannot prove it?" added the visitor, supplicatingly.

During all this interview Father Sinclair's feelings were quite varied. A cold chill ran up and down his vertebral column when he realized that he was there alone in the small parlor with a man who had killed his wife with a piano-wrench. But the frank and evidently truthful avowal of how the deed was done, modified his guilt in the priest's judgment and enlisted his sympathies. Father Sinclair felt sorry for him.

"Mr. Crookwood, I assure you, you have all my sympathies. Tell me what you wish me to do for you. I am willing to do anything I reasonably can. You look hungry and worn out."

The pastor went to the door and told Nanny to prepare some dinner for the stranger.

"I don't like the looks of 'im, all the same, and beggin' his Reverence's pardon," muttered Nanny to herself, as she started to build the fire.

"I have been living," continued Crookwood, "for the past four days on wheat which I found in a freight car and on some food which a brakeman threw to me yesterday. But don't misunderstand me; I am not looking for charity. I have money in New York. That is why I have called to see you, Father. May I ask you a favor?"

"Certainly," said Father Sinclair.

"Would it be too much trouble for you to write to Father Ringard and ask him, as discreetly as you can, to go to the Gotham Merchants' Institute, draw my last month's salary, and send it on to you here? You should have an answer in three days. I shall call day after to-morrow."

The very reasonableness of the request appealed to the pastor. What else could he do but write to the man's parish priest confidentially, and tell him what he undoubtedly knew already. He answered:—

"I shall do that, sir. The letter will go in to-night's mail.

Meanwhile, here is ten dollars to get you out of present difficulties. You will give it back when your money arrives." The pastor stood up. "I have other duties to attend to just now. The housekeeper will give you some dinner. Call the day after to-morrow."

"Thank you, Father, for your sympathies. When my money comes from Father Ringard, you may take out your ten dollars, and keep some for the poor of your parish in memory of my wife."

The whole interview, fainting-spell, and all, took up over an hour and a half of Father Sinclair's precious time, but it would have been cruel not to help a man so far down as Crookwood. The pastor's heart went out to such cases and he did not regret the time.

Nanny did her share in the drama admirably. She prepared a good dinner and brought the man down from the parlor. But she told Father Sinclair, when he returned at 5 o'clock, that "the stranger wasn't so terribly hungry afther all me throuble, and I don't like the looks of 'im, your Reverence."

"Why, Nanny?"

"I dunno, your Reverence; but I don't."

And that was all the pastor could get out of Nanny.

Father Sinclair went to his study after supper that night and wrote to Father Ringard:—

Dear Reverend Father:—

Crookwood is here. He says the tragedy was altogether accidental. The man is evidently sincere; utterly broken down, and penniless. He asks your Reverence to call at the Gotham Merchants' Library, where he was employed, and draw his last month's salary (he does not care to trust any one else for obvious reasons), which you will send on to me here by the next mail. He will call for it the day after to-morrow. Will you have the kindness to do him this service? Yours fraternally,

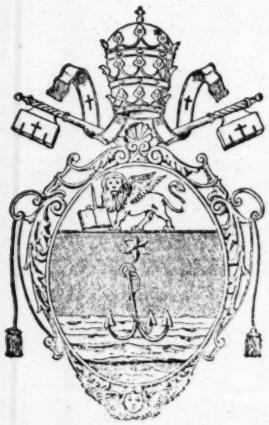
EDWARD SINCLAIR, P.P.

The pastor walked down to the station and dropped the letter into the mail-car of the night train south. He returned to the glebe-house conscious of having done at least one act of charity that day.

E. J. DEVINE, S.J.

Montreal Canada.

(To be continued.)



Analecta.

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

DECRETUM LAUDIS PRO INSTITUTO SORORUM TERTII ORDINIS S. DOMINICI CONGREGATIONIS S. CATHARINAE SENENSIS IN ARCHIDIOC. MILWAUKIENSI.

Quum Reverenda Mater Maria Aemilia a SS. Angelis, Priorissa Generalis Instituti Sororum Tertii Ordinis S. Dominici Congregationis Sanctae Catharinae Senensis, quarum domus princeps est in loco Archidioecesis Milwaukiensis Statuum Foederatorum Americae Septentrionalis qui vulgo dicitur *Racine*, enixe petierit, ut Sancta Sedes praedictum Institutum illiusque Constitutiones adprobare dignaretur, eius petitio Romanae Commissioni pro examine Constitutionum novorum Institutorum ab hac S. Congregatione dependentium institutae, cui Eminentissimus Card. Franciscus Satolli praeest, prout opus erat delata fuit. Praelaudata vera Reverendissima Commissio, attenta huius Instituti pro Missionibus in supradicta Regione utilitate, de qua litterae commendatitiae Ordinariorum, in quorum Dioecesibus Sororum domus exstant, fidem faciunt, et attenta etiam illius Congregatione ad Tertium Ordinem Sancti Dominici a R. P. Magistro Generali peracta, idem Institutum interim laudandum, eiusque Constitutiones iuxta schema exhibitum, introductis tamen modificationibus prout in adnexo exemplari habetur, ad quinquennium per modum experimenti adprobandas censuit. Quare Sacra haec Congregatio

de Propaganda Fide, iuxta votum Reverendissimae Congregationis, decretum laudis praefato Instituto et temporaneam praedictam adprobationem eius Constitutionibus dare decrevit, sperans ipsum tale incrementum consecuturum, ut Sedis Apostolicae adprobationem suo tempore obtinere valeat. Quam S. Congregationis sententiam ab infrascripto eiusdem Secretario, in audientia diei 9 Maii 1905 SS. D. N. Pio divina Providentia PP. X relatam, eadem Sanctitas Sua in omnibus ratam habere et confirmare dignata est et super his praesens decretum fieri mandavit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die 10 Maii 1905.

FR. HIERONYMUS Card. GOTTI, *Praef.*
ALOYSIUS VECCIA, *Secret.*

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA FESTUM PATRONI LOCALIS A REGULARIBUS CELEBRANDUM.

Hodiernus Redactor Kalendarii pro Rheginensi Provincia Ordinis Minorum Capuccinorum, de consensu sui R.mi Procuratoris Generalis, Sacrorum Rituum Congregationi humillime exposuit, in Decreto sa. me. Leonis PP. XIII, sub die 4 Decembris 1904, inserto in Breviario eiusdem Ordinis novissimae Editionis, ac incipiente "Qui primo," inveniri haec verba; "dimissis quibuscumque aliis Officiis, sive Dioecesanis, praeter Officia Patroni praecipui Loci, Titularis ac Dedicationis Ecclesiae Cathedralis, etc." Hinc idem Orator sequentia Dubia solvenda proposuit:

I. Utrum in illis locis ubi deest Patronus praecipuus Loci, Fratres Capuccini teneantur ad Officium Patroni praecipui Dioecesis, et quidem cum onere audiendi Sacrum et abstinendi ab operibus servilibus?

II. Utrum per praefatum Decretum abrogatum fuit Officium S. Ianuarii Episcopi et Martyris ac Patroni principalis totius regionis Neapolitanae, cuis festum sub duplici praecepto celebratur?

III. Utrum adhuc censeatur vigere privilegium iam obtentum celebrandi supradicta Officia prout extant in Propriis respectivarum Dioecesium?

Et Sacra Rituum Congegatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, respondendum censuit:—

Ad I. *Affirmative ad utramque partem.*
Ad II. *Negative.*
Ad III. *Affirmative.*

Atque ita rescripsit die 22 Augusti 1905.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secretarius.*

II.

CIRCA CELEBRATIONEM MISSAE EXEQUIALIS TRANSLATAE IN DIE NON IMPEDITA.

Quum quaedam difformitas reperiatur in interpretandis Decretis S. R. C., nempe n. 3755, *Missae exequialis pro die obitus* 2 Decembris 1891 ad III, et *Labacen.* 28 Aprilis 1902 (1) ad X, hodiernus Kalendarista dioecesis Buscoducensis in Hollandia, professor in Instituto surdo-mutorum parochiae *Gestel* S. Michaelis, de consensu Rmi sui Episcopi a Sacrorum Rituum Congregatione insequentium dubiorum solutionem humillime expostulavit:

I. Caius mortuus feria IV in Maiori Hebdomada sepelitur feria VI in Parasceve Domini. Quaenam est prima dies liturgice non impedita, qua eius Missa exequialis solemniter peragi potest: utrum feria IV Hebdomadae Paschalis, an vero feria II post Dominicam in Albis, in qua non occurrit duplex I vel II classis aut festum de praecepto?

II. An Missa exequialis solemnis vel cum cantu, ob impedimentum liturgicum ultra biduum a sepultura translata, celebrari possit in diebus duplicia II classis excludentibus?

III. An Missa de Requie pro prima vice post obitum vel eius acceptum a locis dissitis nuntium, de qua in Decreto n. 3755 ad III, celebrari possit: 1° infra Octavam Epiphaniae; 2° infra Octavas Nativitatis Domini et SSmi Corporis Christi in locis, ubi haec non est privilegiata ad instar Octavae Epiphaniae?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisita etiam sententia Commissionis Liturgicae rescribendum censuit:—

Ad I. Prima dies libera est in casu feria II post Dominicam in Albis, iuxta Decretum *Labacen.*, 28 Aprilis 1902 ad X.

Ad II. *Negative.*

Ad III. *Negative* ad primam partem, *Affirmative* ad secundam, excepta tamen die Octava Corporis Christi, uti ex Decreto supra citato.

Atque ita rescripsit. Die 24 Novembris 1905.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

S. CONGREGATION OF PROPAGANDA issues "Decretum Laudis" in behalf of the Institute of Sisters of St. Dominic under the title of St. Catharine of Siena, established in the Archdiocese of Milwaukee.

S. CONGREGATION OF RITES regulates the observance of certain Patronal feasts for the Capuchin Fathers.

Decides a doubt regarding the meaning of "prima dies libera," and the celebration of "missae de Requie" on certain days.

CRITICISMS OF THE NEW KYRIALE.

There has been much criticism of the new Kyriale by the leaders in various departments of Church music. As a foundation of their criticism they have gone back to the proposed plan on which the new liturgical chant was to be remodelled, namely, the ancient MSS. collected, restored, and interpreted by the Benedictine monks of the Solesmes school. That proposed plan has not been carried out. Why? Because the Benedictine monks of the Solesmes school disagreed on the correctness of these ancient MSS. and upon their interpretation, or, in other words, upon the value to be placed upon the work of restoration done by several of the representatives of the Solesmes school. These representatives were all learned men. They had proved their ability in different directions. But since they could not agree among themselves, the question arose: which of them was the more learned or the more able to accomplish this new work that had to be done, done soon, and done under one head as leader. Some said: "Dom Mocquereau is the most learned, the most indefatigable, and he has a large following of priests, nuns, and competent musical critics, to attest his ability and his unselfish sincerity in the work." Others said: "No, Dom Pothier is the best man

for the work. He has practical experience, a broad mind, as well as solid information on the subject of liturgical chant. His published work has to a certain extent set a standard of what could or should be done in the new reform movement." He, too, had a large following of able men, although some members of the Commission of Reform, of which he had been appointed president, differed from him. It became a question of preference between Dom Pothier and his school, and Dom Mocquereau with his followers of the Solesmes school now at Appuldurcombe.

If the work was to go on, the matter of responsible commandership in the movement had to be decided. And the Holy See decided in favor of Dom Pothier, who promptly assumed the responsibility. Dom Mocquereau and his monks not only gracefully yielded, but also placed their work at the disposal of the Holy See as a guarantee of their coöperation. But if there was apparently no animosity in the mind of Dom Mocquereau, his friends and followers were not quite satisfied. The opportunity of expressing their dissatisfaction came with the publication of the new Kyriale, which was assumed to be, of course, the work of Dom Pothier. "Oh that mine enemy would write a book!"

That the new volume was official could not be doubted, for it had the endorsement of the Holy See very plainly printed in front of its title-page. It was not only much better than the old Medicean Kyriale hitherto in use; it was also admittedly the best collection of such music extant. It was not free from imperfections, however; it was not what those who had had a glimpse of the old manuscript codices at Appuldurcombe had expected; above all, it was not what Dom Mocquereau and his collaborers would have made it.

The outcry of censure became effective; it was water to many a mill, oil on many a fire. Some of the bishops who had found this new reform a troublesome thing, partly because the old choir members, who had held possession for years, rebelled; partly because it was difficult to replace them, even if they ceased to rebel, took occasion from the alleged imperfection of the Kyriale to procrastinate, since there "would probably be a more perfect edition later, for which it would be prudent to wait." Others, like the Archbishop of Cologne, openly expressed their dissatisfaction

and officially intimated that the clergy were not expected to introduce this edition of the Kyriale.

The Holy See promptly signified its wish to the bishops that no new Kyriale was being contemplated for the present; and the Archbishop of Cologne received a special letter to the effect that he was expected to introduce the new Kyriale without more ado, a command to which the Archbishop at once yielded, so informing his clergy and bidding them to await his further instructions for a simultaneous adoption of the Vatican Kyriale.

To emphasize the distinction which made Dom Pothier's Kyriale the only official version of the liturgical chant, the S. Congregation, which had given its approval to a certain publisher's edition, identical with that of Dom Pothier's, except that it contained the rhythmical marks or neums of the Dom Mocquereau school, has since withdrawn its formal approval of the latter.

Despite these facts, which clearly show the mind of the Holy See, the criticism goes on, under the plea that it is a warfare not against the Kyriale but against Dom Pothier, whose autocratic assumptions and faulty methods deserve to be exposed; that the Holy See has been deceived; that it is a simple duty of justice to the hard-worked and able monks at Appuldurcombe to vindicate their rights and integrity in the matter; and, finally, that this attempt to have the achievements of musical art in the Church obscured, by preventing the researches of Dom Mocquereau from receiving their due recognition in the official Kyriale, merits the opposition which the criticism implies.

But all this exhibition of justifying reasons for criticizing the Kyriale does not do away with some very patent facts. First, that the Holy See wants this Kyriale adopted and introduced as it is, and as soon as possible; that, to effect this introduction, a certain amount of enthusiasm and of appreciation of the new Kyriale is an essential requisite; that the members of the Commission who disagreed with Dom Pothier made known their reasons, and that these reasons were well understood before the Kyriale was officially approved, so that Rome could not, as is being glibly said, have been in the dark about the assumed objectionable features. To the unbiased observer from without it will also occur as a very natural assumption that the authorities in Rome had good reasons

for the appointment of Dom Pothier, although it is not customary for the Roman authorities to make known their reasons on all occasions. Above all, it is evident that this spirit of contention, even granting that it is justified by the reasons alleged for it, must retard the united and spirited adoption of the one method the Sovereign Pontiff has commanded us to adopt.

For critics to protest that they are loyal and obedient to the Holy See may savor of sincerity, but it does not demonstrate that generous good sense which marks the best quality of loyal obedience. They are like soldiers who, going into battle, begin to dispute among themselves about the merits of the strategy of their officers, and depreciate the worth of the weapons given them to fight with. They may be loyal soldiers; but more loyal are surely those who follow their leader with simple-minded enthusiasm and gratefully take the arms given them, thinking only of how to turn them to the best use; or, not thinking about them at all, but making them sure and strong by the heart-throbs that prompt the defence of a noble cause. The time of marching to the word of command is an ill-chosen moment for disputing about the rights and niceties of the cause in hand. March barefoot if the boots don't fit you, but march with the rank and file, or leave the line, lest you be a hindrance.

THE NEW LITURGICAL INTONATIONS AND THE ROMAN MISSAL.

Qu. Would you kindly explain whether, now that we have the authentic edition (Vatican) of the Kyriale, priests in celebrating the solemn Mass are obliged, or should, or may, adopt the intonations of the "Gloria," "Credo," "Ite, Missa est," etc., from the same Kyriale, so as to harmonize with the chant of the liturgical choir? The missals in use have of course the old forms. I am sure you would oblige a number of priests by an answer in the REVIEW.

J. B.

Resp. According to Father Bonvin, writing in the *Cæcilia* for February on the history of the new Vatican edition of the liturgical chant books, the Holy Father has expressed the wish that the liturgical intonations of the Roman Missal be retained, until

the Ordinary of the diocese has formally promulgated the obligation of the adoption of the Solesmes modes (represented by the Vatican Kyriale) in the churches of his jurisdiction. Hence, while there is no objection to singing the Masses of the Kyriale (even before the formal announcement of its being the official text for the Ordinary of the Mass), by way of gradually establishing the new order of things, the old intonations prescribed for the celebrant at Mass may be and should be retained. This prescription, even if not official, is in harmony with the wisdom of the Holy See, which desires that the changes in the public service be made without undue violence or haste, so as not to excite curious comment, but rather be for edification. Just as the preparation and publication of the new liturgical books is the gradual work of several years, so the actual adoption of a method of singing in church, which promises ultimate uniformity, must be the work of discretion, with due regard for time, place, and circumstances, to be judged of by each bishop within his respective jurisdiction.

"OREMUS!"

(Communicated.)

A statement was circulated some time ago in the Catholic and secular press, which, to avoid perplexity and possibly scandal, should have had prompt and positive correction. The statement in question was a contradiction of the Pope's recently announced attitude in regard to the conduct of church choirs, and purported a relenting on the part of the Holy See with respect to the ruling.

The new utterance was contained in the report of an interview of a Western Archbishop with the Holy Father in which the Archbishop, it seems, pleaded for the women. Here is the text of this report as it appeared:—

"Of course, we discussed the reform of Church music, a matter so dear to the heart of the Holy Father. He wants to make Church music what it ought to be, truly a prayer to God, and to banish all that savors of the opera and of show. His ideal of Church music is the Gregorian Chant, although he does not disapprove the Cecilian music found here and in Germany. Nor does he expect a radical change all at once. He holds to the principle, but he knows the process of reform must of necessity be slow. I said to him, 'Holy Father, surely you don't intend to banish woman's voice from the service of God? Who was nearer our Blessed Lord than woman? Besides, you approve congregational singing in which both men and women join.' 'No,' he responded pleasantly, 'I don't wish to exclude woman from singing the praises of God.'"

The papers circulating the above, headed the item "Will not Exclude Women," and then came the statement that in fact the Holy Father's earlier pronouncement practically means little or nothing, and that our church choirs are to experience no considerable transforming after all.

It should be well understood by all those charged with the duty of reform in the musical adjunct of the worship in our churches that the orders issued by the Sovereign Pontiff in his "Motu proprio" are *orders*, positive and direct, and that no little talk with Church dignitaries since can affect these commands in any way. When his Holiness, discussing the musical question with the Archbishop quoted, said that he "did not wish to exclude women from singing the praises of God," he meant that too. But this does not at all imply that he is going to allow the female voice or voices to continue to be a distraction at sacred functions even during the most solemn services, as mistakenly permitted heretofore. There is really no room for argument on this score, and regardless of sentiment or taste it is only becoming to look at the subject from a matter-of-fact viewpoint, as well as under behest of duty.

There is nothing especially prayerful in female choir singing, and it is very doubtful if any honest woman, who has been a choir singer, would claim that she ever sang one bar from her perch in the organ-loft with real devotion. There can be no question about it but that the ladies going through long hours of weary rehearsal and then giving up Sunday rest to hours of singing in the church, as a rule without pecuniary compensation, are often, perhaps unconsciously, moved thereto by the opportunity afforded for exhibiting their musical ability and achievement.

Nor have these exhibitions ever had any other effect—as a rule—on the congregation assembled below. Many attend High Mass on Sunday, and other special services, just for the sake of the music. These Catholics, too, and making no ifs or buts in the admission. Such music lovers would take good care to avoid the long services were the musical part of the programme less attractive, or of a nature to rank as the secondary feature it should.

Why should there be any quibbling about the proposition that the music in church should be, yes, and now by the Apostolic ruling must be, such as at least not to interfere with due recollection and attention to the great ceremonies enacted, and for the multitude an aid to devotion as well? Women joining in congregational singing is quite an-

other thing from the old-time performance in the organ loft, and men's voices there are a different proposition too. The shrill appeals, the shrieking calls upon a surely merciful, forbearing Heaven must be stopped at least during the repetition of the Sacrifice of Calvary, and again when the Divine Dweller in the tabernacle comes forth to encourage and bless. These are certainly occasions when the minor chords of the musical staff can alone carry becoming expression. At any rate it is a fact that the ladies must hereafter find some other time to show what they can do above the lines. If there ever was time and place when musical pyrotechnics or vocal gymnastics are not only unseemly, but actually a distressing disorder, it is during the offering of the Holy Sacrifice and at the awesome Benediction hour. Yet these have been the occasions of high revel—high, that is, as far as sound is concerned.

Now with all this contention, it is not intended in any degree to disparage or underrate feminine piety, nor yet to reflect on the integrity of the conscious intention with which ladies who have been engaged in our church choirs have rendered service there. Assuredly it would be an unpardonable insult to claim that any of these, or any considerable number at least, took part thus in the divine service actually for the purpose of "showing off"—to put the performance in homely but most readily expressive terms. No, women as a class, or as a whole, have by all means just claim to their designation "the devout sex." They were eminently distinguished for their devotion to the "Man-God" during the period of His earthly ministry, and they have been the same ever since.

But women do not and cannot express their devotional sentiments in voice of the pitch the so-called sacred song has demanded for some decades back. The Methodist brethren may give vent to sincerely pious emotion in "hallelujahs" and shouts which tend to stir up things a little in their cold and barren meeting houses. But with Catholics in the "Real Presence" this is not the case. The voice of true prayer is very subdued here—yea, is even more eloquent oftentimes through absolute silence.

"Oremus," exhorts the priest at all the church services. Let us respond to this and pray—pray, all of us, truly and becomingly. When we want a good operatic show let us look for it afterwards—and somewhere else. J. F. W.

THE CENTURION.

(Mark 15: 39.)

Ah, was it I
Who let Thee die?
And yet Thy thought at ebb, and seeming done
Hath worked some wistful counterplot
To lure unto Thy hilltop one
Who fled Thee wholly, and would hearken not.
Those hands of abstinent power, aye light and kind,
So true their final spell could weave
That I, who never cried
Devout and free
In immolation at Thy breathing side,
Cry now against Thee, cry now after Thee:
"Ask, for Thou shalt receive;
And seek, for Thou shalt find;
And knock: to Thee it shall be opened."
Alas, Thou wert all mine,
Desire divine!
And I have let Thee die uncomforted.

Yet fuller thus, and far more strong,
Upon me wreak Thy will!
Thy watch was bitter and Thy thirsting long.
Here am I: drink me: take at last Thy fill.
Because Thy fate
Hath changed mine, not too late,
Thou to the Tree abhorred
Shalt welcome me, my Lord,
And while thereon apart
The dripping fire pours from Thy broken heart
In one sweet storm ageless, insatiable,
O Lover dear!
Bid me not fear
Drenched on this rock for evermore to dwell;
Bid me adore, embrace, and brave
Thy Passion, Cross, and Grave,
And, muddy though I be,
Run up and forth with Thee.

And drain, as stream in stream,
My lowborn might to swell Thy clear immortal dream.

So, secretly at morn
Remembering,
A dove may wing
Into the wildwood where herself was born,
To seek with toil, in thickest shade,
Some bright and known cascade.
Anon she spies the hanging brook,
And, under it, a lonely hollow nook,
A little porch of safety and flat moss,
With cool continuous whip
Of half-lit spray
Flicked inward and across ;
And there
On June's lithe bramble-tip
Rides murmuring for hours,
In close fruition of her own meek powers
And of her anxious way,
Neither, in that dim air,
By ear nor eye can well be told at all
From the thrilling body and soul of the waterfall.

L. I. GUINEY.

Oxford, England.

A BIT OF FRENCH REALISM.

Qu. Your criticism of Bernard Shaw's dramatic work, in a recent number of the REVIEW, leads me to ask you for an opinion regarding Henri Lavedan's productions, particularly his *Le Duel*, which seems to have left the impression on many readers and playgoers that it serves a high moral purpose because it affects to present the self-denial of a French abbé in a heroic—to my mind questionably heroic—light. There has been some discussion on the subject among clerical readers of modern French literature here, implying opposite views touching the real merit of the play. Would you recommend such teaching of virtue as Lavedan aims at any more than that of Shaw?

Resp. For the benefit of those of our readers who are not familiar with the work of M. Henri Lavedan to which our inquirer

refers, we would say that *Le Duel* is one of those French "pièces en trois actes" which interest chiefly by the variety of motives crowded into a series of very brief and romantic scenes quickly comprehended by the average spectator. To this variety of motives which renders the conduct of "la bête humaine" interesting in the eyes of the curious observer of human nature, the "naturaliste" school of French playwrights, to which Lavedan belongs, adds a certain piquancy which stimulates heart and sense by so blending religion and animal passion in the presentation of its plots as to leave the impression on the average mind that it explains the contradiction in which noble aspirations and debasing self-indulgence are supposed to be. Thus the effect of a moral is produced upon the spectator. Indeed the elements of this combination are simple and well known to everybody; and therein lies partly the secret charm or satisfaction which the reader or beholder of the scenes presented in novel or play experiences. It is a psychological study "made easy." Here, for example, we have, as the three leading characters, a duchess, young and beautiful, "qui a dansé, ri, porté du rose," but is now unhappy because married to a man "inerte, hébété de cocaine;" next, the abbé Daniel, who has had a taste of the world before a sudden sentiment drove him into the sacristy and the soutane; finally "le docteur Morey," a "libre penseur," whose chief philosophy is in the belief that "l'amour" is the only divine gift, though there is no divinity superior to man to bestow it. As a sort of connecting link, regulating at the same time the sentimental counterplay of the duchess, the abbé, and the doctor, who turns out to be the priest's brother, we have the venerable Monseigneur Bolène, a missionary bishop.

The striking feature of the play is, as already indicated, the variety of motives, and the versatile fickleness of the characters. "La duchesse de Chailles" is a woman who recognizes the laws "d'honneur et de devoir." To the question of the doctor, whom she consults about her husband, whether she has any religion, she frankly answers: "Non." To the further question: "et pratiquez vous?" she replies: "non plus." Before the end of the act she allows the doctor to make protestations of love and agrees to meet him at his house. She had secretly loved him before this.

A few hours later the duchess enters the room of the abbé, tells him how one evening some months ago she had been at church and, moved by the memory of former days of devotion and innocence, she found herself forced to seek the confessional and lay bare her unlawful attachment to the doctor. The priest says: "I remember" (which no priest in his senses would do, but which gives the spectator a pretty idea of what the confessional might mean). Then the duchess, this model of honor, and who, as we saw in the first act, pretends to have no religion, states that she is presently in the same temptation and wants the abbé to give her absolution "tout de suite" because her repentance is overwhelming her.

Just then the doctor appears on the scene, upbraids the duchess and makes her renew her promise to see him. In the meantime the abbé is conveniently called to a dying man in his parish. He returns unexpectedly and finds the two still parleying in his room. Immediately the duchess, forgetting her former avowals, begins to treat the doctor coldly, and departs, which act demonstrates of course the subtle power of the abbé over the woman's heart. This evidence of her docility now reacts upon him, and he loses his head and heart by falling in love with the duchess, which entails immediate despair and threatens the loss of his faith and the throwing over of his priestly vows. By way of contrast the duchess goes to see the prelate and tells him that she wants to enter a cloister. The old bishop restores the balance of unreasoning elements and induces the abbé to accompany him as a missionary to China. As a result the abbé renounces his love, and hands over the duchess to his infidel brother. This is the touching part of the heroic act. The duchess promptly accepts the situation, all the more as the announcement comes to the party just then that her husband has died in delirium.

The impression which such a play must make upon one familiar with the principles underlying the discipline of sacerdotal and sacramental life in the Catholic Church is of course one of utter unreality. By that strange contradiction which we find so often in the judgments of non-Catholics about Catholic belief and practice, this unreality, tested solely by appearance, styles itself "realism," and in a sense it is so, for there is to be found here

neither soul nor that virtue which is the secret of true art. Lavedan simply follows the path which Emile Zola has traced out in such works as "La faute de l'abbé Mouret" or "La curée," which lend themselves readily to dramatization like "une page d'amour," appealing to the morbid sense of truth which endeavors to find virtue in the counterplay of lusts and incidentally helps to represent institutions like the priesthood and the confessional, which are held to be degrading by those who do not know their workings, in a less hideous way, or in somewhat redeeming features. To our mind the abbé Daniel is not only a fool—even if we must admit that there are fools in the priesthood—but an unreal fool. The duchess being a woman is a "donna mobile," but one whom American common sense would relegate to that very select class of impossible artifices which are made in French literary salons, never in real life. The doctor is real, but happily one rarely finds such realities out of the Latin countries where the light kind of free-loving scientists and professional men thrive for want of depth, though not of decision.

THE MASS ON OCCASION OF THE BLESSING OF A CHURCH.

Qu. Which Mass is to be celebrated after the blessing of a church—that of the titular, or that corresponding to the office of the day? What is the *ritus* of this Mass?

Resp. 1. The Roman Ritual[1] says: "His peractis, dicitur Missa de tempore occurrenti, vel de Sancto." These words are to be understood, according to a decree of the S. C. of Rites,[2] "de Sancto in cujus honorem dedicatur Ecclesia."

Hence the Mass will be of the mystery (Holy Cross, Blessed Sacrament, etc.), or of the saint or saints in whose honor the church is erected.

2. It is allowed on any day of the year except on:—

(*a*) *Festa duplicia primae classis.*

(*b*) Sundays *primae classis* (First Sunday of Advent, or of Lent, Passion Sunday, Palm Sunday, Low Sunday, and Trinity Sunday).

[1] Tit. VIII, cap. 27, n. 12.

[2] 23 February, 1884, n. 3605 ad II, quaest. 1.

(*c*) Privileged vigils of Christmas and Pentecost.

(*d*) Privileged ferials (Ash-Wednesday, and during Holy Week).[3]

3. If the Mass of the mystery or of the saint (saints) is celebrated, the *ritus* will be that of a *Missa votiva solemnis pro re gravi*, i. e., with (*a*) Gloria; (*b*) only *one* Oration; (*c*) Credo; (*d*) Preface *proper* of the votive Mass; or, if it has not a *proper* preface, of the *Octave* within which it occurs; or, if it does not occur within an octave, of the *cycle* (Lent, Passiontide, Eastertide, etc.), which has a proper preface; otherwise it will be the *communis*, unless it occurs on a Sunday, in which case it will be *de Trinitate;* (*e*) *Communicantes* proper if it occurs within the octaves of Christmas, Epiphany, Easter, Ascension, or Pentecost, even if the proper preface of those octaves is not said, which would happen if the votive Mass had its proper preface; (*f*) Gospel of St. John, *In principio*, even if it occurs on a Sunday or other day that has a special Gospel which would be recited in case a Mass *officio conformis* were celebrated.[4]

4. On the days excepted above (2, *a* to *d*) the Mass will be *officio conformis* in every detail, and the Collect, Secret, and Post Communion of the votive Mass will be added to those of the Mass celebrated *sub unica conclusione.*

5. The Mass may be *lecta, cantata, solemnis*, or *pontificalis*, and may be celebrated by the bishop or priest who has just blessed the church, or by another bishop or priest.

CATHOLIC PERIODICALS.

(Communicated.)

There is a note to be sounded, I believe, to all lethargic minds, and to those also who too lightly pose as critics of every religious activity while themselves drones of effort and achievement. It is rather a note of acclaim at the splendid evidences of intellectual quickening which may be noticed everywhere in religious ranks. Because mind-builders do not effect their structures in brick or stone,

[3] S. R. C., 23 February, 1884, n. 3605, ad I.

[4] If the Votive Mass has a proper Sequence (*Sequentia*), the latter is always omitted (S. R. C., 16 September, 1673, n. 1490, ad II; 21 March, 1795, n. 2550, ad II.)

we are too apt to ignore or forget the work going on around us. It is to Catholics especially, both lay and cleric, that these lines seek to invite attention. Are you aware that hundreds are actively laboring with problems to which you lend not even the interest of a listening ear, or the encouragement of any appreciation? Read! At least look on. Surprise will overtake you at the activity of some of your fellows. True, no wonder-worker supersedes the Gospels. No one seeks to advertise himself by eccentricity into a gaping notoriety. Grant, if you will, that no striking genius comes with some startling shibboleth to compel attention and snatch a generation away. Yet books and essays without number, sane and sound, each with its note of suggestion, with its cost of thought, are being produced by devoted artisans of religious truth. Magazines in all languages, though without flaring pictures, strive to raise the intellectual tone of our mind. Many, here, there, and everywhere, are bravely trying to keep the world spiritualized; to keep God's name among the prints of men. And doing it with a modernity of form and expression, of thought and presentation, full of loving aliveness to all the cherished interests of the human society of this time and age.

And what are we doing toward it? I fear, not even saying our prayers. We practise concrete agnosticism—we ignore.

Now this might be deemed a publisher's advertisement—or an editor's plaint. So be it. If truth at this time requires it for recognition, let us advertise. There is no sin in it. While there is a lethal religious disease in intellectual desuetude and callous indifference, there is a duty for a religious man, progressively emphasized by the progress of all other human activity, to make his life intelligent as well as moral—if indeed the two can ever be wholly divorced. But leaving individual effort alone, public thought, public opinion, can only be kept alive and right in human society by public interest and general effort.

Let us then become aware of what is being done by others to that end. And right here, are we conscious of the work of the devoted men who act as inciters and gatherers of the fruits of such efforts? There is no Catholic periodical that is not maintained by a most unselfish, persevering, and trying ordeal between high purposes and material difficulty. And none that I have seen failed to afford a thinking man food for the noblest thought. Like the tabernacles of God, they dot the oases of a material world with shrines to keep us divinely-minded.

Thankfully, reverentially, I acknowledge the inspiration to higher standards, the suggestiveness of thought, the confirmations of all that is best in human belief and conduct, to be found in the pages of the numerous Catholic publications throughout the world.

To awaken the mass of our educated men to the treasures thus garnered for them; better still, to stir them into joining the active ranks, by word and deed and contribution—let this be the suggestion of these lines. A. R.

PUT YOUR CHIMNEY IN FRONT.

To the Editor of THE ECCLESIASTICAL REVIEW:—

When we build a new church we must have a boiler to heat it, and a chimney to carry off the smoke. If we are in the country and have plenty of room, it does not matter where the chimney is put; let the architect put it where he thinks best. But if we are putting up a church in a big city, and if all the coal has to be dumped on the sidewalk in front of the church, or is shot into the cellar through shutes in front of the church, no matter what the architect wants, the priest should insist on having the boiler where the coal is.

I have seen more than one church, in which large coal bins are situated most advantageously under the sidewalk in front of the church, where more than a hundred tons of coal are stored every fall to heat the church during the winter. And where is the boiler? More than a hundred feet away, at the back of the basement; all this coal has to be carried in wheel-barrows to the boiler; if the transportation of this coal costs a dollar a ton in labor, in a few years thousands of dollars are spent, because the architect thought that the chimney would look better at the back of the church than if it were run up along the side of the church, a few feet from the front; coal-dust is constantly being distributed about the church basement, which is used for a Sunday-school, for meetings, for entertainments, etc., and a hole is being worn in the floor by the wheel-barrow.

An architect's business is to make what is useful beautiful. Church doors have been developed and made an ornamental feature of the building. Why cannot the chimney be transformed into a minaret, or a beautiful tower? Whether it can or not, if

the pastor wants to save the church expense, and himself and his successors a good deal of worry, he should tell his architect that where the coal is dumped, there the boiler and chimney must be.

DOES THE DEACON COMMUNICATING WEAR THE STOLE?

Qu. Would you kindly answer in the REVIEW whether or not a deacon should wear the stole when receiving Holy Communion? Liturgists say so; but what authority can be brought forth as proof of the obligation or the practice?

Resp. The *Caeremoniale Episcoporum* (L. iii, c. 6, n. 1) states that a person in deacon's orders, when receiving Communion at solemn Mass, is to be clad in surplice and stole hanging over the left shoulder. A question proposed to the S. Congregation of Rites, whether deacons receiving Holy Communion privately are also obliged to wear the stole, was answered affirmatively. (S. R. C., Decree 3499, 4 July, 1879.)

WASHING SILVERWARE.

Never use a particle of soap on silverware, as it will dull the lustre, giving the article more the appearance of pewter than silver. When it needs cleaning, use the silver polish as mentioned below.

Take either a small piece of flannel, chamois, sponge, or a clean, dry silver brush. Rub all articles which have bad spots with salt. This will remove spots more quickly than anything else. The simplest method is to place a little Vienna lime (which can be had at any drug-store) in a saucer. Add water to make a thick paste; pour on this a few drops of ammonia. Put this paste on the article and rub off with a brush or piece of flannel.

The best way of all is to clean all articles (no matter of what metal) in cyanide of potassium; but it is very dangerous to have this about, as it is deadly poison. With care, however, and if only one person uses it, there should be no trouble. Take 1 pound of cyanide of potassium to 1 gallon of water, always use a stone crock, and when cyanide is dissolved it is ready for use. Dip the article in this solution and rinse well in hot water, and then in cold water. Be sure articles are washed out well.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

A FEW months ago Fr. Leopold Fonck, of Innsbruck, published a little book which is not a little book.[1] The booklet is a small duodecimo of only 216 pages; but its first edition consisted of 2,000 copies, and if its reviews were collected together from the various periodicals in which they appeared, they would be more bulky than Fr. Fonck's work. The author professedly treats of the controversy about Biblical Inerrancy, which has been quite acute for these last twenty-five years. He does not deal with rationalistic writers who admit Biblical Inspiration and Inerrancy in name, while in reality they grant to the sacred writers only a certain religious enthusiasm, and to the readers of the Bible a certain amount of religious emotion conditioned by Biblical thoughts, not by Biblical facts. He does not even delay over Protestant writers of a more conservative stamp such as L. Kessler,[2] whose definition of Biblical Inspiration does not interfere with our doubt as to Biblical Inerrancy in scientific matters. Fr. Fonck confines himself to the study of the Catholic controversy concerning Biblical Inerrancy as witnessed by the last twenty-five years.

The author begins his little work with the statement of the question at issue, of its character and importance, its difficulties, and his method of treatment. He tells us that he is going to give us first the history of the Biblical Question, and then an appreciation of modern exegesis. Before we follow his lead, it may be well to call to mind two truths developed in the last number of the *Stimmen* by Fr. Chr. Pesch.[3] First, no Catholic is bound to be more Roman than Rome herself; now Rome allows within her

[1] Der Kampf um die Wahrheit der Schrift seit 25 Jahren. Beiträge zur Geschichte und Kritik der modernen Exegese. Innsbruck, 1905, Rauch u. Pustet.

[2] Vergleichende Religionswissenschaft und Inspiration der heiligen Schrift; Göttingen, 1905, Vandenhoeck.

[3] February 7, 1906, p. 144 ff.

walls the publication of Catholic Biblical studies both of a progressive and a conservative character. It follows therefore that thus far there is no authoritative decision for or against either the progressive or conservative party of Bible students; the controversy must be carried on independently. Each party clearly has the right to attack the other and to defend itself. Secondly, it would be wrong to identify the progressives with the exegetes, and the conservatives with the dogmatists. Fr. Pesch instances the opposition of Kaulen to Schöpfer, of Delattre to Lagrange, of Murillo to Hummelauer, of Hummelauer to Prat, of Holzhey again to Hummelauer, of Hoberg to Zapletal. It is not therefore dogmatists only who oppose the views of critics and exegetes.

History of the Biblical Question.—Fr. Fonck summarizes the History of the Biblical Question under four headings: (1) Historical Retrospect; (2) from the Vatican Council to the Encyclical *Providentissimus Deus;* (3) the Encyclical *Providentissimus Deus;* (4) the time after the Encyclical. The author presents the controversy about Biblical Inerrancy as lasting now twenty-five years. We believe he has stronger reasons for extending it to this period than Fr. Lagrange has for contracting its duration to five years.[4]

1. Historical Retrospect.—Fr. Fonck considers under this heading Biblical Inspiration in the light of the teaching of the Fathers, of the earlier ecclesiastical pronouncements, and of the last three councils. The three councils are those of Florence, of Trent, and of the Vatican. The earlier ecclesiastical documents comprise the decree of Damasus (Gelasius, and Hormisdas), that of the council of Hippo and of the fourth council of Carthage, the profession of faith used at the episcopal consecration, parts of the second council of Constantinople, a Constitution of Pope John XXII, a list of errors sent out by Pope Benedict XII, and a list of questions issued by Pope Clement VI. Finally, Fr. Fonck studies the doctrine of the Fathers in order to establish their view of the inspiration and the inerrancy of the Bible.

Fr. Lagrange in his review of Fr. Fonck's little book takes two exceptions to this part of his study: (1) He believes that the author places at the beginning of his chain a majestic array of

[4] *Revue biblique*, January, 1906, p. 151.

Fathers, popes, and councils defending the inerrancy of the Scriptures, and at the end a handful of innovators seemingly opposed to this doctrine.[5] We must confess that Fr. Fonck's arrangement appears to us quite natural; if the progressive exegetes are put at a disadvantage by it, they must blame their opinions and not Fr. Fonck's arrangement. If there be a discrepancy between modern exegesis and that inculcated by the Fathers, the councils, and the popes, it will be felt in any sequence of items; and if there be no such discrepancy, no mere form of expression will produce it. (2) F. Lagrange maintains that Fr. Fonck's patristic testimony proves much more and much less than the Encyclical *Providentissimus Deus* as far as Biblical Inerrancy is concerned: much more, because the Fathers consider the field of exegesis, while the Encyclical considers the speculative field of dogma; much less, because Fr. Fonck's patristic testimony treats of historical facts, while the Encyclical treats of all the sacred writers have expressed in the Bible.[6] But Fr. Lagrange's argument is more specious than true. A lawyer may maintain that a witness who locates a crime in a house says much more and much less than another witness who locates the same crime in a definite room of the house; a sensible jury will hang the criminal in spite of the artificially construed discrepancy.—In connexion with this topic we may draw attention to D'Alès' recent work entitled *La théologie de Tertullien*,[7] which devotes more than thirty pages to the study of Tertullian's views on inspiration, the canon, the Biblical text, and exegesis.

2. The Biblical Movement from the Vatican Council to the Encyclical "Providentissimus Deus."—Fr. Fonck enumerates in this period mainly the names of those writers who are inclined to restrict Biblical inspiration and inerrancy to matters of faith and morals. Professor Rohling's defence of this view was answered by Professor Rebbert and Cardinal Franzelin; Lenormant's work, maintaining the same error, was placed on the Index, and was refuted by H. Lefebvre, P. Desjacques, T. J. Lamy, J. Brucker, and Fr. von Hummelauer; Newman's theory was refuted by Mgr. D.

[5] *Revue biblique*, January, 1906, p. 149 f.

[6] *Ibid.*, p. 152 f.

[7] Paris, 1905, Beauchesne.

Healey; Bishop Clifford's, by J. S. Vaughan and P. de Foville; Mgr. d'Hulst's, by J. B. Jaugey, J. Brucker, and E. Jacquier. Besides, the writings of H. Faye, Canon di Bartolo, Canon Berta, Fathers Semeria and Savi, Canon Didiot, and Abbé Loisy, favored the more liberal views of Biblical inspiration and inerrancy; the first edition of Canon di Bartolo's *Criteri teologici* was placed on the Index. But J. Corluy, Fr. Schmid, Abbé Motais, Paulin Moniquet, Canon Magnier, Mgr. Grandclaude, and the Abbé Dessailly defended the thesis of total inspiration and inerrancy. Perhaps Fr. Fonck might have pointed out some recent books or articles dealing with this period; but seeing that its views are interesting at present historically rather than doctrinally, we easily pardon the author for omitting all reference to any names except to Nisius, Dausch, and Pesch.

3. **The Encyclical "Providentissimus Deus" on Inspiration.**—Fr. Fonck begins this chapter with a list of references which is quite complete as far as the years 1894 and 1895 are concerned; we do not believe, however, that either the interest or the acumen of Catholic scholars died with the year 1895 as far as Pope Leo's Encyclical was concerned. In his analysis of the Encyclical the author successively explains its main drift, its general admonitions concerning the Biblical Question, its doctrine as to Biblical inspiration and inerrancy, finally its character and importance. He maintains that, even if the document be not regarded as a formal definition of Biblical inspiration and inerrancy, its binding force on the whole Church cannot be doubted. Fr. Fonck closes this chapter with a brief study of three other documents issued by Pope Leo at a later date: first, his letter addressed to the Father General of the Franciscans on November 25, 1898, warning them against a *genus interpretandi audax atque immodice liberum;* secondly, his Encyclical of September 8, 1899, addressed to the archbishops, bishops, and clergy of France, warning them against the turbulent tendencies which strive to penetrate into Biblical exegesis, and which are calculated to destroy the inspiration and supernatural character of the Bible; thirdly, his letter of October 30, 1902, calling into life the Biblical Commission in order to keep the word of God free not only from error, but also from rash opinions, and to prevent among Catholics the spread

of an attitude which attributes more than its due weight to the opinion of the heterodox.

4. The Biblical Movement since the Encyclical "Providentissimus Deus."—The paragraphs of this chapter deal, first, with the Abbé Loisy; secondly, with Father M. J. Lagrange and other non-German exegetes; thirdly, with Prof. K. Holzhey, Fr. von Hummelauer, and other German exegetes; fourthly, with replies to the foregoing writers.

1. *Abbé Loisy.*—No Bible student can speak lightly of the ability or the strenuous labor of the Abbé Loisy; the long list of his erudite works and the respect he commands in modern Biblical literature speak his praises too loudly. It is therefore really to be regretted that he should have fallen under the influence of two erroneous tendencies: the philosophy of development as advocated by Hegel, Spencer, and Sabatier; and the principles of advanced higher critics, such as Gunkel and Jülicher. The principle of development makes Loisy regard even St. Paul's doctrine as far in advance of that of Jesus; and Jülicher's principles cause the Abbé to consider Jesus as a man subject to error and leading others into error. What wonder, that five of Loisy's works have been placed on the Index of Forbidden Books by a decree of December 16, 1903? Meanwhile, Catholic opponents have not been lacking: Grandmaison, Brucker, Prat, Batiffol, Lagrange, Frémont, Bouvier, Oger, Lepin, Palmieri are only a few of the many illustrious names of men who have written against the theories of Loisy. Houtin indeed upheld the latter's writings, but Houtin's book too was forbidden by a decree of the Congregation of the Index, issued December 4, 1903.

2. *Fr. Lagrange and other non-German Exegetes.*—Fr. Lagrange is another Catholic writer deservedly celebrated for learning and industry alike. But at present we are not concerned with any of his works which do not touch upon Biblical inspiration and inerrancy. The author has expressed his views on these subjects in several articles of the *Revue biblique* and especially in his book entitled *La Méthode Historique surtout à propos de l'ancien Testament.* It is here that he explains his view of Biblical inspiration,[8] defending verbal inspiration indeed, but giving to this

[8] P. 80.

expression a meaning comparatively speaking new. Furthermore, he distinguishes in the Bible a primary and secondary element:[9] the former is the truth which the Bible teaches; the latter is the vehicle in which the truth is conveyed. This distinction is upheld by the authority of Frs. Lacôme and Monsabré; but as early as 1895 Fr. Brucker pronounced this theory dangerous and ruinous. Again, the sacred writers, as Fr. Lagrange tells us, express themselves in such a way that their accounts must not be understood according to the knowledge of God who is omniscient, but according to the horizon of man who is finite. They write according to the sensible appearances of things or facts. Not merely the scientific but also the historical data of the Bible are affected by this principle.[10] Concerning the period from Adam to Abraham we have no historical record; barring the fact of the fall, the particulars of which narrative are not necessarily regarded as historical, the whole period before Abraham is an immense lacuna, an immense empty space. In the time of Abraham, the narrative of the destruction of Sodom and Gomorrah is a legend based on the fact of a great catastrophe; the story of Lot's wife is a product of popular fancy, like the Niobe legend; and the story of Lot's later life is a popular satire.[11] Even in the New Testament, Fr. Lagrange writes to his friend, Mgr. Batiffol, the testimony of the historian John can no longer unreservedly be cited as such;[12] and the other evangelists have put into their report something of their own ideas and of the thoughts of their surroundings.[13]

There is a simpler way of solving the Biblical Question; there are errors in the Bible, says Leclair;[14] and Girerd is happy that he can praise Leclair's article.[15] Mr. Fr. Clarke writes in the *Tablet* that it would be blasphemy to admit Biblical errors attributable to God; but that one may say there are errors relatively to the human authors.[16] And M. Girerd returns to the subject when he writes: "Why be astonished that there are errors in the

[9] Pp. 93–95.
[10] *Cf.* p. 108 f.
[11] P. 201 ff.; 209 ff.; 216 ff.
[12] P. 247.
[13] P. 248.
[14] *Annales de phil. chrét.*, Dec., 1904, pp. 250 ff.
[15] *Ibid.*, March, 1905, p. 595.
[16] *Cf.* Girerd, *ibid.*, June, 1905, p. 274.

Bible? They are the work of man, not of God."[17] But this language is not common among Catholic writers, at least after the issue of the Encyclical *Providentissimus Deus*. Other exegetes were less venturesome in their attempt to solve the Biblical Question: Durand, Prat, and Jacques Zeiller[18] had recourse to the device of implied quotations; Dom Sanders, Dr. Poels, Fr. Zanecchia, G. Bonaccorsi, M. Dufour, and others proposed a modified form of Fr. Lagrange's *sensible appearances* applied to Biblical history. What are sensible appearances in the field of science? They are phenomena which appear to be objectively true according to the testimony of our sense faculties. What are the parallel *appearances* in history? Documentary phenomena which appear to be historically true according to the testimony of our history-faculties.[19] The patrons of such *historical appearances* in the Bible claim that their solution of the Biblical Question is based on the words of the Encyclical *Providentissimus Deus*, and that it fully reconciles Biblical inerrancy with all apparent Biblical errors.

3. *K. Holzhey, Fr. von Hummelauer, and other German Exegetes.* —Prof. Karl Holzhey has recourse to the imperfections of the Bible in order to solve the Biblical Question. The Bible, he tells us, is imperfect in its form, because the latter is proportioned to man; not to God; it is imperfect on account of textual corruptions; it is imperfect in its many translations; it is imperfect, because it contains the stages of Israel's religious development; it is imperfect on account of the ignorance of its writers which was not always necessarily removed by means of a supernatural revelation. It may be granted that many or most of these imperfections are present in the Bible, but they do not solve the Biblical problem; the presence of such imperfections in the Bible as would answer the Question would imply a new problem harder to solve than the present one.[20]

Fr. von Hummelauer's solution has been mentioned repeatedly in the pages of this REVIEW. Its principal features are: first, the possible variety of literary form in the Bible; secondly, the human

[17] *Ibid.*, June, 1905, pp. 268–271.

[18] *Bulletin trimestriel de la Conférence Hello*, July–August, 1905, pp. 69–70.

[19] *Cf. Catholic University Bulletin*, 1905, pp. 19–67; 152–194; *Revue biblique*, 1905, pp. 452 f.

[20] Schöpfung, Bibel, und Inspiration; Stuttgart und Wien, 1902.

side of the inspired writers, or the fact that they were children of their own generation; thirdly, the contention that the question of authorship of the inspired writers belongs to historical criticism rather than to theology.[21] Once admit Hummelauer's theory, and there is no more any Biblical Question; it not merely solves the problem, but removes it root and branch. There is really room for reasonable doubt, whether Hummelauer's method be not too strong a solvent, solving not merely our Biblical Question but dissolving an essential part of the Bible with it. The reviews of the work have been legion, but there are few which agree with the system unreservedly.[22] Among the German writers favorable to the progressive view of exegesis we may mention Engelkemper,[23] Hildebrand Höpfl,[24] and Norbert Peters.[25]

4. *Replies.*—Fr. Fonck enumerates among those who have replied to the claims for the whole or a part of the progressive exegesis such writers as Delattre,[26] Billot,[27] Murillo,[28] Brucker,[29] Mangenot,[30] Pelt,[31] St. Coubé,[32] Sorel,[33] McDonald,[34] Döller,[35] Selbst,[36] Göttsberger.[37] At present, at least, the author might add

[21] Exegetisches zur Inspirationsfrage; Freiburg, 1904, Herder.

[22] Cf. *Literar. Rundschau*, XXX, 1904, pp. 301–304; *Biblische Zeitschr.*, III, 1905, pp. 70–72; *Theol. Quartalschr.*, LXXXVII, 1905, pp. 272–276; *Theol. Revue*, III, 1904, pp. 596–601; *Theol.-prakt. Monatsschr.*, XV, 1904–1905, pp. 132 f.

[23] Die Paradiesesflüsse; Munster, 1902.

[24] Die höhere Bibelkritik; Paderborn, 1902, second edit. 1905; Das Buch der Bücher, Freiburg, 1904.

[25] Die grundsätzliche Stellung der katholischen Kirche zur Bibelforschung, Paderborn, 1905.

[26] Autour de la question biblique, Liége, 1904.

[27] De inspiratione sacrae Scripturae theologica disquisitio, Romae, 1903.

[28] *Razón y Fe*, Dec., 1904–April, 1905; Critica y exegesis, Madrid, 1905.

[29] January 20, 1905, pp. 261–266; January 5, 1906, pp. 99–113.

[30] *Revue des sciences ecclésiastiques*, 1904, pp. 458–469.

[31] *Revue ecclésiastique de Metz*, 1904, pp. 600–606.

[32] O Salutaris Hostia, III, 1904, pp. 271–274.

[33] *Revue générale de bibliographie française*, August, 1904, p. 353; cf. *Revue Augustinienne*, IV, 1905, I, pp. 223 f.

[34] *The Irish Ecclesiastical Record*, 1905, pp. 335–346; cf. *The Messenger*, 1905, pp. 408–416, 511–520, 623–635; 1904, p. 494.

[35] *Lit. Anzeiger*, XIX, 1905, pp. 190 f.

[36] Schuster–Holzammer's Handbuch zur biblischen Geschichte, Freiburg, 1905, pp. 49–51.

[37] *Biblische Zeitschr.*, III, 1905, pp. 225–250.

the names of Cereseto,[38] Schiffini,[39] Dorsch,[40] and the *Recent Bible Study* in this REVIEW.[41] It must not be imagined that all these writers disagree with each and every statement made by the progressive exegetes; Göttsberger, e.g., points out many serious difficulties in the new systems of exegesis, but still recommends them with certain reservations for the solution of the Biblical Question.

Critique of the Recent Exegesis.—In the second part of his little work Fr. Fonck gives us his appreciation of the various recent systems proposed as solutions of the Biblical Question. He first offers general remarks, then considers the system of the alleged variety of literary form employed by the sacred writers, and finally touches upon the exegetical system based on the so-called human side of the inspired writers.

1. General Remarks.—All recent exegetes agree in their endeavor to find a secure basis against the attacks of modern criticism. Such a basis they find in the relative veracity of the Bible, resulting from the fact that the sacred writers have made use of a variety of literary form, and have remained children of their own time in spite of their inspiration. And where are the proofs for this view? First, the historical portions of Scripture must be treated like the scientific; secondly, the Encyclical *Providentissimus Deus* points out such an equality of treatment; thirdly, some of the Fathers recommend the same view. This is the general outline of the recent system of exegesis. What has Fr. Fonck to say against its patrons? They neglect, he tells us, the divine side of inspiration; they neglect the positive facts of revelation; they undervalue our old Catholic commentators; they over-estimate the modern critics. Let the reader find the proofs for these charges in the author's little volume. We do not think they have been fully answered by Fr. Lagrange's review of the book.[42]

2. Varieties of Literary Form in Bible History.—The author shows in his appreciation of this principle of interpretation, that it is not wholly new; only its latitudinarian extension works mis-

[38] Rivista storico-critica delle scienze teologiche, I, pp. 441–449.

[39] Divinitas scripturarum adversus hodiernas novitates asserta et vindicata. Turin, 1905, St. Joseph.

[40] *Zeitschr. f. katholische Theologie*, 1905, pp. 631–653; 1906, pp. 57–107.

[41] June, 1905, pp. 647 ff.; November, 1905, pp. 520 ff.; March, 1906, pp. 311 ff.

[42] *Revue biblique*, Jan., 1906, p. 160.

chief. Two varieties of literary form are considered in particular: antique history, and folk-lore. It appears to be really doubtful whether antique history be as antique as it is sometimes represented to be; again, even if there be a great freedom of presentation on the part of the antique historians, it is questionable whether such an amount of freedom on the part of the Biblical historian agrees with the traditional teaching of Biblical Inerrancy. As to folk-lore, Hummelauer's proofs for its occurrence in Genesis are not convincing. In general, Professor Göttsberger rightly observes that in the case of the Books of Jonas and Judith our recent exegetes do not infer their unhistorical character from their literary form, but they are driven to seek a special literary form, because they do not wish to consider these Books as historical.

3. The Human Side of Inspiration.—Here Fr. Fonck considers critically the imperfections of the Bible, the proficiency of the sacred writers in profane knowledge, the scientific statements of the Bible, its seeming historical data, the appeal for the admission of the latter to the *iuvabit transferri* of the Encyclical *Providentissimus Deus*, and finally the theory of the implied or tacit quotations. It would lead us too far, were we to enter into the author's critique of all these points. Only let it be remembered that two decisions of the Biblical Commission have restricted the use of "historical appearances" or seeming history and of "implied quotations" to limits within the range of which their use would not have been repudiated by the most conservative of exegetes.

Space forbids us to follow the author's retrospect and conclusion; suffice it to say that he expresses his fears for the field of New Testament exegesis. As early as 1893, E. Jacquier suggested a plan for the solution of the Biblical Question which it might be well to follow even at this late date:[48] Let the progressive exegetes collect all the scientific, historical, and chronological errors which they can find in the Bible; let the conservative Bible students propose their solutions of these various difficulties; then allowing a few concessions on either side, it would become evident that the two parties are not as far apart as they seem to be.

[48] *Université catholique*, pp. 607–617.

Criticisms and Notes.

THE THEORY OF PSYCHICAL DISPOSITIONS. By Charles A. Dubray, S.M. New York: The Macmillan Company. 1905. Pp. 170.

It is highly creditable to the Catholic University at Washington that the dissertations submitted to it by candidates for academic degrees have been not only thoughtful, scholarly, and timely productions, but that they have been, in several cases at least, noteworthy extensions of the literature of their respective subjects. Such, for instance, is Dr. Fox's *Religion and Morality*. This work, while it illustrates and develops the philosophical principles of Christian ethics, discusses the difficult subject of morality in its various historical bearings, as well as in the attitude in which it is regarded by recent naturalistic criticism. The same may be said of the present essay, which is likewise a dissertation presented for a doctorial degree at the Catholic University.

The theme chosen by our present author may appear to be exclusively professional and consequently of more restricted interest than that of the dissertation just mentioned. To a certain extent this estimate is justified. Nevertheless the subject is one that is very closely connected with man's total life—physical, intellectual, moral, religious, social. For what is meant by "psychical dispositions"? Those traces, relics, influences, which acts and states of consciousness entail. They are on the one hand the effects of outgoing, and on the other hand the causes of incoming acts. They are the conditions of all mental development, the determinants of memory, the constituent elements of all habits. To define them rigidly is impossible, since they are known not in themselves but by inference and analogy solely in their causes. Nevertheless the descriptions just given suffice to suggest not only how vitally important they are, but also how much it behooves the psychologist to frame an accurate theory of their foundation, their genesis, and their relations. It is mainly with such a theory that Father Dubray's dissertation is occupied.

He summarizes the ancient and medieval speculation on the subject—speculation into which the term "psychical dispositions" entered under other and usually more metaphorical and metaphysical concepts, and consequently with less critical delineation than it does

in modern discussion. The author next proceeds to outline the results of recent empirical psychology in which the term has assumed a more technical if not always a perfectly distinct connotation. The logical aspects of the theory absorb the concluding third of the volume. Here the various hypotheses are examined—hypotheses that vary with the divers opinions on the nature of mind held by their respective advocates, and it is shown that no theory that resolves the mind into a series, "or aggregate of conscious states," or into "a stream of consciousness," furnishes a satisfactory account of psychical dispositions. Only that theory wherein the mind is held to be "a subject permanent and identical, which is modified in its various faculties by the dispositions it receives, a subject whose operations can be facilitated, which can really own its past, retain it, and recognize the similarity between the present and the past conscious experience" (p. 165); in a word, only the scholastic conception, according to which man is one single substance made up of two incomplete coefficients of which the mind or soul is the radical permanent principle of all psychical faculty and hence the abiding recipient of all psychological dispositions—only that conception approaches to a satisfactory explanation of those dispositions.

The author's thesis is thus descriptive and critical and apologetical. It is, as was hinted above, a distinct contribution to Catholic philosophy—proving how that philosophy both harmonizes with the facts of empirical psychology and offers a consistent solution of problems that are new in terminology, even though old in reality, for, as the author observes, "the theory of psychical dispositions is not new. The old psychology also admitted it; it was proposed in other terms, under other names . . . and was devised to explain the same facts" (p. 167).

The fact that the dissertation is published as a "Monograph Supplement" (No. 30) to the leading organ of psychology in this country, *The Psychological Review*, may be regarded as a not insignificant testimony to its merit.

ELEMENTS OF PRACTICAL PEDAGOGY. By the Brothers of the Christian Schools. New York: La Salle Bureau of Supplies, 50 Second St. 1905. Pp. 304.

It is impossible to form a just estimate of the deep, widespread, and permanent influence which the work of St. John Baptist de la Salle, founder of the Brothers of the Christian Schools, has, during

the last two centuries, exercised in the field of Catholic education. Some years ago, when there was raised a difficulty regarding the inclusion of Latin in the curriculum of studies for which the members of the Order specially prepared themselves in their novitiates and normal institutes, those who favored the introduction of the ancient classics in the programme of training for the Brothers were inclined to regard the rule which excluded the teaching of Latin, laid down by their far-seeing founder, as a measure not only unduly limiting, but depreciating the activity of the Christian Brothers in our schools. That view was very wide of the mark indeed. For, despite the limitation referred to, the scope of the work assigned to the *Frères des écoles chrétiennes*, by St. John Baptist de la Salle, is not only of a fundamental character, but is also of the highest order in this sense that it takes in the full measure of intellectual and spiritual culture. If the Christian Brother does not teach Latin, he teaches everything that makes the knowledge of Latin appreciated, and he furnishes the means of its cultivation as well as the taste for it by supplying special instructors who do the work all the more effectually because, finding the mind of the pupil well disciplined, they can give all their attention to the study, and do it with most fruitful results. The seeming restriction is therefore only a security measure pledging the members of the Order to thorough devotion to their all-important task of teaching. It is like the restriction which prevents a Brother of the Christian Schools from undertaking alone the work of instructing children in isolated country schools where more than one teacher could not be well employed. St. La Salle promptly overcame that difficulty, in answer to the charge against his Brothers that in their work of Poor Schools they did not serve a need where it was found but only a system that suited large communities. He founded a seminary for lay teachers who would supply the need and thus, under the direction and influence of the Institute (since that required a community life), could supplement the work of the Christian Brothers.

The actual work of the Christian Brothers is really of the broadest and all-embracing charity. The Order conducts not only poor schools and parish schools, but high schools, normal schools, technical institutes, industrial and commercial schools, agricultural institutes, orphanages, protectories, institutes for the deaf and dumb, and catechetical schools of a unique character in foreign missions. There is hardly any branch of science or art or industry that the Brothers of the Christian Schools do not carry on with as much success as devotion. Much

of their work in the social and literary sphere is hardly noticed, yet not on that account is it less effective. Thus they give themselves to that large category of labors for the uplifting of youth which comes under the general head of *Œuvres de la Jeunesse*. The number of educational works, not only of text-books for their schools, but of science, history, language, technical arts, and pedagogy, published under the auspices and written by members of the Order, is very large, as is also the periodical literature issued by them in the interests of Christian education. These works are for the most part in French; but there have been made valuable contributions, of late years, also in English to our catechetical and pedagogical science. Among these, the most timely, if not also the most important, is the volume before us.

Elements of Practical Pedagogy gives us, from the true Christian standpoint which the Catholic Church represents, an account of the laws and methods of teaching, together with such directions in psychology and ethics as are required to develop rightly the faculties of the mind, and properly to train the will in the forming of character. In order that the intellectual may thus be rightly combined with the moral teaching, due attention is paid to the healthy development of the physical organism, since the soul, being the informing principle of the body, depends largely for its just and perfect activity on the normal dispositions and functions of the bodily organs.

In the grouping of these elements, which constitute the complete system of Christian pedagogy, the author logically places at the head the topic of education in its general aspects. Physical, intellectual, and moral education are treated in their interdependence, with due regard to the importance of each in the development of the complete man. Hygiene, the education of the senses, the exercise of the memory through the senses and association of ideas, the discipline of the imagination, and the stimulating of the reasoning faculties, form the introductory part which leads on to the education of the moral sensibility and the training of conscience. The education of the will, setting forth the end to be attained and the means to be employed, forms a separate chapter. Likewise the consideration of religious education as something distinct, though convergent on moral training.

The second part of the volume is devoted to a study of the school and its organization as the immediate and proper instrument for effecting a well-balanced education. The locality and furniture, the arrangements for admission and superintendence, are topics treated under the general head of school attendance. Joined to this are certain rules

relating to good education and general order, which include the subjects of obedience, politeness, silence, cleanliness, etc.

The third and fourth parts of the volume are devoted to the organization of the teaching method, in its general and particular features. The division of classes and grades, the arranging of time-tables, registers, and exercise forms, the various modes and processes, written and oral, of imparting knowledge, are clearly explained. Then the different branches of study are separately considered. The principles and methods of religious instruction are admirably analyzed, with due attention to the practical importance of the subject for American children. Next follow the rules for teaching the various branches of the school curriculum—reading, writing, language, elementary science, history, mathematics, drawing, agriculture, singing, physical drill, etc.

The last section treats of discipline. The authority of the teacher, how to use and guard it; the use and means of exciting emulation; the necessity of effective supervision; and some practical hints for the teacher about the method of repression and correction in and out of school, complete the contents of this modest but precious volume. The limited space does not permit us here to enter upon a detailed discussion of the valuable lessons for the Catholic teacher which this book contains.

Suffice it that we have characterized it as one of the most useful manuals for those who are disposed to make of the Christian teacher's work something more than a perfunctory labor whereby to earn the schoolmaster's bread. The little volume is complete as a manual of pedagogy; nevertheless its separate subjects admit of fuller development. A more compendious work on pedagogy is, we are told, in course of preparation, and may be looked for early in the coming summer. That will place our modest Brothers of the Christian Schools in the front rank of Catholic educators, where they of right and purpose belong.

B. PETRI CANISII, S.J., EPISTULAE ET ACTA. Collegit et Adnotationibus illustravit Otto Braunsberger, S.J. Volumina I—IV (1542-1565). Friburgi Brisgoviae: Sumptibus Herder. 1896-1906.

SECOND NOTICE.

The extensive sources to which we referred at the beginning of this review as having furnished P. Braunsberger with the material and basis for critical judgment regarding the correspondence of Bl. Cani-

sius, have been augmented through the publication of a work by P. Aloys. Kröss, who, whilst the third volume was in progress, had made independent researches on the subject of Blessed P. Canisius's labors in Austria. In the meantime the Belgian Jesuits had also published the ninth volume of their new edition of the *Bibliothèque de la Compagnie de Jésus* (Carl Sommervogel), whilst the Spanish editors of the *Monumenta historica Societatis Jesu*, in their collection of Letters of P. Nadal, shed much fresh light upon the correspondence of Blessed Canisius.

By far the greater part of the Letters contained in this volume (more than 200 out of 249) are now published for the first time; the same is true of the documents. They serve in the main to illustrate the relations of Rome to the reform party in Germany, and give us a picture of Canisius as intermediary between Pope Pius IV, the Emperor Ferdinand, and the leading spirits of the Council of Trent. Whilst the larger number of the letters belongs actually to the class of conferences with the chief educators, the heads of colleges and universities, upon whom it devolved to fashion the youth and inspire a right animus and principles into the literary activity of Catholic professors, they give us a true portrait of the lamentable religious condition in Germany. The Archbishop of Magdeburg openly renounces the faith. At Würzburg the canons of the cathedral live "in summa licentia;" the clergy neglect their duties, fail to recite the Divine Office, and are given to avarice and simony. At the same time there appear the first signs of a glorious revival. Some of the bishops take a strong stand. Laymen and women of rank and ability assert the Catholic faith and by their illustrious example at the Court of Ferdinand give a healthy impulse to public morality and religious conduct. Cuvillon, Salmeron and other theologians coöperate in reorganizing the theological teaching in the universities; under the guidance of Laynez the decrees and canons of Trent are shaped and adapted to scholastic use. In all this P. Canisius played a leading part, and few men did as much as he to bring the Council of Trent into successful operation. Germany owes him a deep debt of gratitude for the revival of religious life, the study of classical as well as theological learning, and that shaping of the sturdier elements in the Teutonic nature which have made Catholicity survive among its people in a way which to-day is the glory of Christian nationalism. Even amidst the cares which his office as representative of the German province of his Order entailed, he preached regularly four times a week in the

Cathedral at Augsburg, and gave catechism classes to children and others in the neglected districts of the city. Perhaps this was the work that told most deservedly and permanently in behalf of the "Catholic Restoration" among the people.

The fourth volume, containing over eleven hundred pages of mainly original matter, that is, of letters, comparatively few of which have ever been printed, is in one sense the most important—if indeed the importance of the work may in any of its parts be minimized. The correspondence covers two years and a month, from January, 1563, to February, 1565. The reason for including the month of January of 1565 in the chronological division of the volume is the decease at this time of P. Laynez, second general of the Order, and the appointment, in his place, of St. Francis Borgia. The date coincides with the closing of the Council of Trent, and the correspondence leads us into the more intimate relations between the men who were directly engaged in either formulating or modifying the doctrinal and disciplinary canons by the judicious measures taken to introduce and apply them to the conditions of the day. There were immense difficulties to be met in the practical opposition that arose, on the one hand, from the determination of hostile elements to frustrate the influence of the papal curia, and on the other from the long-standing customs and traditions which raised strong prejudices against innovations of any kind, but especially against the curtailing of rights enjoyed by the influential among the clergy and the beneficiaries of the civil government. Among the questions that had called for settlement were those of episcopal rights, of adjustment of religious and civil relations, of usury and various industrial privileges bequeathed to masters from feudal times, of exemption and pastoral and missionary privileges claimed by the monastic orders, of communion under both species—in short, of a multitude of disciplinary and doctrinal points raised during nearly thirty years since Paul III (1537) had convoked the great Synod. P. Braunsberger, in his *Prooemium* to this volume gives a succinct history of the times, with Blessed Canisius as the central figure, in which he shows that the saint entered into every phase of that wonderfully complex activity, and that his personal work as consultor, preacher, and writer was a giant's part in bringing the efforts of the Fathers of the Council to a successful issue.

In some things, it will be admitted, he leaned toward the severer side, as in his views on the moral limits of interest for loans, on the exactions of the Index, and similar questions. But it must also be

remembered that no man had better experience of the cankerous growth of economical maladministration and of the insidiousness with which intellectual and moral poison works through the indiscriminate use of the press which was then in its oats-sowing period. His attitude toward Erasmus is probably typical in this respect. That judgment will be found best expressed in the third volume, where P. Canisius addresses the rector and professors of the University of Dillingen on the subject of classical studies, or rather on the reading, in school, of the Epistles of St. Jerome and of his book against Vigilantius. Erasmus had, shortly before, published an edition of St. Jerome, in which he speaks in the most flippant manner about the saint and takes occasion to rail against Catholic institutions in a way that caused the scholar of Rotterdam to be looked upon as a partisan of Luther, which in reality he was not. Canisius praises the scholarship of Erasmus, but wisely discriminates between the intellectual and moral influence that his writings exerted upon the youth in the schools of that day. He himself undertook to publish an edition of St. Jerome's Letters which he dedicated to the University of Dillingen, and which called forth from the faculty of that institution a panegyric in verse written by Matthaeus Galenus, who styles him "eruditissimus eloquentissimusque theologus D. Petrus Canisius ecclesiastes Augustanus."

It should also be noted, before we conclude this very inadequate notice, that the letters printed in this volume are all given in their original (Latin, German, Italian, or Spanish) only, and not, as in the former volumes, with a footnote translation in Latin. There was good reason for this change, because the translation everywhere added would have swelled the bulk of the publication to an abnormal size, whilst it is hardly necessary inasmuch as those who will refer to these treasures for the purpose of historical, juridical, or literary study, must needs be sufficiently acquainted with the original languages here used, to do such work properly.

After what we have said no student can doubt the great value of this collection as a solid and richly informing work of reference, such as we must have in our libraries and intellectual laboratory rooms. If the book be found somewhat expensive, it must also be taken into account that its compilation required large resources, and that the contents furnish more of a library of serious and exact knowledge than a hundred books which might replace them on our library shelves. In the choice of books the same principle should guide us as regulates our choice of men for important service. The inside is what tells

the worth. But the old firm of Herder has also furnished a worthy form of letterpress and book-making for these volumes.

MANUAL OF ECCLESIASTICAL LAW AND PRACTICE in Missionary Countries. By the Right Rev. Mgr. Goddard. Cathedral Precincts, Westminster: Art and Book Company. Pp. 134.

Mgr. Goddard points out a real and well-defined need in our ecclesiastical literature; and although this little volume cannot be said to answer the need in the manner the title of the book would naturally lead us to expect, it certainly opens the way to a more comprehensive and fuller understanding of the status of our missionary clergy. In this "Manual of Ecclesiastical Law and Practice in missionary countries" the author has endeavored to explain in a clear, brief way the nature of certain offices, forms of legislation, institutions, and functions about which practically every cleric needs and wishes information. This information is as a rule so embedded in erudite commentaries and didactic phraseology of ecclesiastical but often unfamiliar language, that very few know what every priest is supposed to have spent four or five years in acquiring. The topics treated in this simple and lucid fashion are: Appointment of Bishops; Elections, Consecration, Powers, Privileges and Obligations of Bishops; The Status of Patriarchs, Primates, Archbishops, Vicars General and Canons, Parish Priests and Missionaries, Monks and Nuns, Churches and Chapels; Cathedral Chapters, Rectors and Missionary Rectors and Committees of Investigation; Seminaries, Universities and Public Schools, Poor Schools; Reception of Converts.

A book treating such topics *ex professo* would seem to require an "Imprimatur;" and although Mgr. Goddard's retired position in the Diocese of Southwark gives him in a certain sense an independent ecclesiastical status, and although his catechetical and biographical sketches, endorsed by the imprint of the St. Anselm Society and the Art and Book Company (Westminster Cathedral Parish), ordinarily inspire perfect confidence in the views of an author on ecclesiastical subjects, there is here a lack of conformity to the disciplinary regulations of the Church for which the reader instinctively seeks a legitimate reason. There need indeed be in this doubt no suggestion whatever of heterodoxy, but it may be that there is a want of accuracy, and this, unless it be merely accidental, in a manual that deals professedly with legislation is apt to destroy much of the value of the information given. I say—unless it be merely accidental, for

errors of statistics or of language or merely typographical, which the reader himself can obviously discover, if he can not always correct them, need not affect the value of such a book, and only a critic who is disposed to trifle would take note of such. But a lack of accuracy which leads with it a wrong judgment, or which creates a bias against ecclesiastical authority, is of importance; and it is this kind of defect which frequently determines the attitude of the Index Congregation toward works that offend apparently in only minor details of statement. Such censure implies no condemnation of the author; it simply notifies him of the hurtful impression that his book is likely to make on the reader.

Now the thing that strikes the reader of this volume, aside from the useful information which its contents' page indicates, is the tone of censure, we had almost said of recrimination, which accompanies the exposition and is accentuated by certain exaggerated statements which all lean in the same direction, and impress one with the sense that the author is not merely instructive but also disgruntled.

The opening paragraph of the book, as well as the preface, may give the reader the proper indication of what we mean by this lack of accuracy. Speaking of the Appointment of Bishops, the author says :—

> These appointments are still called elections. But there is no such thing known to the Sacred Congregation as a real election of a bishop. For the Holy See has reserved to itself the appointment of bishops either absolutely or on the nomination of secular rulers.

Similar in tone is the author's statement in the preface :—

> There is in the strict sense no such thing as legislation for missionary countries. Those countries are governed by the *Placita* of the Sacred Congregation . . . England is governed, not by Canon Law, but by the *Placita* of the S. Congregation of Propaganda. . . All English-speaking countries are missionary countries and are governed by the *Placita* and not by Canon Law. These *Placita*, being of a temporary character, have never been digested into a code of law, and for the same reason probably never will be published authoritatively and collectively.

Mgr. Goddard knows that it is not a fact that the Holy See appoints bishops only, or even generally, "either absolutely or on the nomination of secular rulers." It appoints them much more often (at least in missionary countries) on the nomination of the bishops of a province, and the representative clergy of the vacant diocese. That this is not always done, and that the Holy See reserves to itself the right of directly appointing, or of setting aside the provincial or local nomination to a vacant bishopric, must appear not only reasonable but

just when we remember the conditions in which some of the missionary districts are found in the beginnings of their organization. There are dioceses in which the small number of clergy and educated laity necessarily prevent the selection of a suitable candidate for an office which is not merely a patriarchal headship, but requires qualifications of intellect, judgment, heart, together with definite knowledge and culture, that enable its representative to act both ways between the chief authorities of Church or State, and the flock, however humble and varied in the demands it makes upon a spiritual leader. For the same reason the nomination of a bishop is restricted even in larger dioceses "to missionary rectors and consultors."

It is equally misleading to say that there is "in the strict sense no such thing as legislation for missionary countries," or that what the author calls *Placita* of the S. Congregation of the Propaganda "have never and probably never will be published authoritatively and collectively." The *Placita* of the Sacred Congregation are *Decreta* and *Decisiones* and *Responsa*, and often they are *Acta*. Now these decisions have the force of law, sometimes local and sometimes universal. The fixed and common legislation of the old Catholic countries cannot be well applied to communities which are constituted differently and lack the apparatus of official administration which a stable and ancient government has maintained. But they are laws, quite as definite and binding as the canon law of the Latin countries, and even more so, because they apply to given circumstances in which exemptions and privileges are considered in advance and therefore excluded. And are they not published authoritatively and collectively? Surely if Mgr. Goddard had asked a canonist, or gone in his search for sources a trifle beyond the work of Zitelli, he would have discovered a fine edition of the *Collectanea S. Congregationis de Propaganda Fide*, similar in purpose and scope to the *Acta et Decreta authentica* of the S. R. C. and published under the authority of the S. Congregation of Propaganda at its own press. Furthermore, the Provincial *Acta et Decreta* of missionary countries, published in the great opus of the *Collectio Lacensis*, and that matchless digest of church law summarized in the Second and Third Provincial Councils of Baltimore with a view to most varied missionary conditions,—all these sources would have aided the author in his laudable attempt to make known the legislative purpose and character of the *Placita* of the S. Congregation de Propaganda Fide, and established the fact that these *Placita* are distinctly *laws*.

Mgr. Goddard has in view mainly the present ecclesiastical conditions of England, and they offer probably the best, that is, the most complete and well-regulated system of administration in all our English-speaking missionary countries, to which the book addresses itself. We should nevertheless, considering the comparatively recent restoration of the regular hierarchy and of cathedral chapters and canons, look for some reference (in the chapter on Patriarchs, Primates, and Archbishops) to Apostolic Delegations and Vicariates Apostolic enjoying episcopal privileges and jurisdiction, either regular or exceptional. The status of an Apostolic Delegate in the United States is assuredly of sufficient importance to a student of practical church law to merit at least a passing definition. Attention to this somewhat obvious institution in missionary countries would probably have prevented the author from making such broad statements as: "Neither clergy nor laity have in missionary countries any means of enforcing natural rights, if it so happens that such rights are violated by episcopal authority, except by appeal to the Sacred Congregation of Propaganda" (p. 11). Nor is the impression created by such an assertion justly modified by the subsequent explanation which mentions thirty-three cases enumerated in the Constitution of Benedict XIV in which no appeal is allowed.

Similarly sweeping, and positively false in the impression it leaves on the reader, is the assertion that "a bishop has power to suspend any priest, even a parish priest, *ex informata conscientia*, without giving any reason for the suspension" (p. 12). To make such a statement true, it should have been added that the bishop must have sure evidence of the crime for which the suspension is inflicted; that the object of not giving the cleric a public trial is to shield him from *public* infamy for the commission of a private and grave offence, which the bishop, in case the cleric protests against the suspension, must be prepared to prove by documentary evidence to the Holy See. These conditions surely alter the notion of arbitrary power which a bishop is supposed to exercise in suspending *ex informata conscientia*; and if Mgr. Goddard had realized the erroneous effect which his words are sure to produce on certain minds, he could easily have prevented it by giving the full text of Zitelli, whom he cites as his authority in general.

It would have been well, too, in view of the summary way in which the author seeks to present essentials in briefest form, to omit all references to antiquated and practically forceless legislation of a time when bishops were regarded as temporal princes because the nations

in which they were honored thus were Catholic. The very notion of "missionary countries," for which the book is written, excludes the appositeness of such declarations as: "for preventive purposes he [the bishop] may investigate and punish crimes that belong to the jurisdiction of secular tribunals" (p. 22).

The chapter "Rectors and Missionary Rectors" speaks briefly of parish priests in England, and thus leaves a gap regarding the very important theme of the status of missionary rectors in the large field outside the British Isles. The same is true of the references to the Seminary and Poor Schools. In regard to the latter the reader may glean some valuable lessons from the condition of English schools which, in obtaining a government grant, with the proviso that they must be open alike to Protestant and Catholic children, found themselves handicapped in the matter of religious instruction in certain districts where the Protestant pupils came to the Catholic school in great or greater numbers than the Catholic children.

But we have said enough about this new book to give our readers a fair idea of its character and make-up.

Literary Chat.

The phenomenon of "dual personality," which in recent times has elicited so much study from the psychologist, has lately been puzzling the literary critics. The career of Henry Harland is regarded by the New York *Times* "as one of the most remarkable puzzles in the history of letters. There have been a few cases of 'double personality' among authors—of men who have had two distinct styles or have given up one style to achieve a reputation with another. But Harland, after making a reputation in one kind of work, made another reputation along entirely different lines, and then underwent another transformation and gained his chief success with work absolutely different from any he had hitherto done." Those who know Henry Harland only in his "double"—Sidney Luska—as he wrote *The Yoke of Torah* and other clever stories of Jewish life in New York, or as the subsequent London editor of *The Yellow Book*, would perhaps hardly recognize "the other" Henry Harland, the author of *The Cardinal's Snuff Box*, *My Friend Prospero*, and *The Lady Paramount*. And yet in view of the fact that even as the *Outlook*—after pronouncing the former of these works "a romance of the purest kind, told with great delicacy of feeling and refinement of style"—finds a similarity of vein and manner pervading the two, may it not be that the new force that entered into the life of the author with the reception of the light of a higher faith will help to solve the puzzle of his "dual personality"? Why shouldn't it, "if the style is the

[whole] man," and faith is an intellectual as well as an emotional perfecting of personality?

Whosoever feels—and who does not?—that there is another personality within him struggling for self-assertion, but, whether through natural defects, faults in early education, or failure of auspicious environment, never coming to explicit realization, may find encouragement in the recent autobiography of Mr. Alfred Wallace. The eminent biologist—the sharer with Darwin in the honor of inventing (discovering?) the hypothesis of *natural selection*—confesses with charming simplicity to a "want of assertiveness and of physical courage, which combined with delicacy of nervous system and bodily constitution and a general disinclination to much exertion, physical or mental," to make him shy and reticent. He notices his lack of "verbal memory and an inability to reproduce vocal sounds which rendered his achievement of all foreign languages very difficult and distasteful." Also a deficiency in the power of rapidly seeing analogies or hidden resemblances—a defect to which he attributes "the total absence of wit or humor, paradox or brilliancy" in his writings, as well as a lack of success in higher mathematics and in art. Moreover, though he was whipped into the rudiments of Latin, he never could learn Greek. The educational facilities of the future scientist were not inspiring. Geography and history were made for him by his teachers as dry and uninteresting as the multiplication table, and indeed he declares that "whatever knowledge of history he ever acquired has been derived more from Shakespeare's plays and from good novels than from anything he learned at school." All this is encouraging to the backward, while it is no less fruitfully suggestive to the pedagogue. But it also points to the force and range of the author's powers that, triumphing over natural defects and a misguided education, could carry him to the position of eminence he attained and now holds in the domain of natural science.

Mr. Wallace is well known to be a firm and ardent believer in spiritism. His fame as a keen observer of nature lends a certain authority to his studies in the field of psychical research. A goodly part of his autobiography is devoted to his experiences in this domain, and the indications of preternatural agencies which they evince—notably in what is called "materialization," or the visible and sometimes tangible embodiment of a human form distinct from the "medium" from which they seem to emanate—are such as to astound, if not convince, the most sceptical. Usually these "materializations" are produced in a condition of semi-obscurity which always suggests, if it does not prove, the presence of fraud and illusion. The following instance, in which a well-known medium—a Mr. Monk, an Evangelical clergyman—was employed, leaves no room for such suspicion:—

"It was a bright summer afternoon, and everything happened in full light of day. After a little conversation, Monk, who was dressed in the usual clerical black, appeared to go into a trance; then stood up a few feet in front of us, and after a little while pointed to his side, saying, 'Look.' We saw there a faint white patch on his coat on the left side. This grew brighter and then commenced to flicker, and extended both upwards and downwards, till it very gradually formed a cloudy pillar extending from his shoulder to his feet and close to his body. Then he shifted himself a little sideways, the cloudy pillar standing still but appearing joined to him by

a cloudy band at the height at which it had first begun to form. Then, after a few minutes more, Monk said again 'Look,' and passed his hand through the connecting band, severing it. He and the figure then moved away from each other till they were about five or six feet apart. The figure had now assumed the appearance of a thickly draped female form, with arms and hands just visible. Monk looked toward it and again said to us 'Look,' and then clapped his hands. On which the figure put out her hands, clapped them as he had done, and we all distinctly heard the clap following his, but fainter. The figure then moved slowly back to him, grew fainter and shorter, and was apparently absorbed into his body as it had grown out of it."

Similar examples of "materialization" and even more striking, though not so patently above board, are to be found *passim* in the Reports of the Society for Psychical Research, and in cognate literature. To explain them there is no need to have recourse to *supernatural* causality. No great strain is placed upon the fancy by conjecturing them to be the product of some spirit agency possessing a wider knowledge and fuller command than does man over the subtle forces of material and organic nature. That such agents, however, are the discarnate souls of human beings there is not the slightest evidence. On the other hand there is ample justification—in view of the relation to us of the orders of malignant unembodied spirits set before us by revelation—for the inference that "materialization," like other cognate prodigies, are produced by demons.

Of course it is easy in more ways than one to invoke diabolical causality when other modes of explanation are not discoverable. Nevertheless, the easier may here, as often elsewhere, prove to be the truer hypothesis.

Apropos of this subject a paper in the January *Science Catholique* presents a fairly thorough discussion of the phenomenon of *levitation*. Hagiography affords many instances of the saints being lifted up from the earth and sustained in mid-air whilst rapt in ecstasy with God. On the other hand, the annals of the séance describe not a few cases of spiritistic "mediums" being raised aloft. The phenomenon seems established beyond reasonable doubt in the case of the famous Holmes. Setting aside the contrast between these preternatural events in the experience of the saints and those of the medium—the simplicity and prayerfulness on the one hand, the *mise en scène* and triviality on the other—can either phenomenon be accounted for by purely terrestrial forces? Dr. Gombault, the writer of the article in question, examines very carefully the hypothesis of secret fluids which some organisms under certain conditions are able to control. He finds this hypothesis inadequate no less than that of discarnate human souls, and contends that the phenomenon must be attributed to the interference of unembodied spirits.

Treating of this subject reminds one of that singular bibliographical error found in a much advertised book treating of spiritistic events—the *Widow's Mite*. Think of classing Father Faber's *Spiritual Conferences* with descriptions of the séance! By the way, if the remark be not at variance with the doctrine of kindness so beautifully set forth in the first part of Faber's classic, one would like to suggest that it might do Dr. Funk good to read *Spiritual Conferences*, notably the chapters on "Self-Deceit."

The chief factor to which Wallace owed his success is attributed by *Current Literature* (February) to his "quickness in detecting false reasoning," a faculty to which Huxley paid tribute. But the two qualities which determined the use to which he put his powers of reasoning are those which are usually termed emotional or moral, namely, intense appreciation of the beauty, harmony, and variety in nature and in all natural phenomena, and an equally strong passion for justice and between man and man." To this passion, the same organ attributes "the fact that in addition to being one of the half-dozen most eminent scientists in Europe, he is to-day a Socialist, an anti-vaccinator, and, to a considerable degree, a philosophical anarchist. He is also a warm admirer of Byron, because he thinks 'Byron fought only for freedom and felt scorn and contempt for the majority of English landlords, who subordinated all ideas of justice or humanity to the keeping up of their rents.'"

Wallace, notwithstanding his fatherly relation to the hypothesis of "natural selection," is not infrequently quoted as an anti-Darwinian. To what extent this is justified he takes pains to make clear. His primary conflict with Darwin concerns the origin of man's intellectual and moral faculties. The other points of disagreement are of relatively secondary moment. What he says on the first head is worth quoting:—

"The belief and teaching of Darwin was that man's whole nature—physical, mental, intellectual, and moral—was developed from the lower animals by means of the same laws of variation and survival; and, as a consequence of this belief, that there was no difference in *kind* between man's nature and animal nature, but only one of degree. My view on the other hand was and is that there is a difference in kind, intellectually and morally, between man and other animals; and that while his body was undoubtedly developed by the continuous modification of some ancestral animal form, some different agency, analogous to that which first produced organic life, and then originated consciousness, came into play in order to develop the higher intellectual and spiritual nature of man. . . .

"These views caused much distress of mind to Darwin, but they do not in the least affect the general doctrine of natural selection. It might as well be argued that, because man has produced the pouter pigeon, the bulldog, and the dray horse, none of which could have been produced by natural selection alone, therefore the agency of natural selection is weakened or disproved. Neither, I urge, is it weakened or disproved if my theory of the origin of man is the true one."

In connexion with the latter portion of this quotation one is naturally led to inquire how, if natural selection could not have produced the comparatively simple organic variations which man has been able to effect by artificial selection, how could nature without the precise conditions at man's control have been able to bring about the infinitely complex, specific, and generic—to say nothing of the still wider—differentiations found in the universe?

Apropos of this subject a little book has recently appeared which may be of service to the general reader, Father Muckermann's, S.J., *Attitude of Catholics toward Darwinism and Evolution* (Herder, St. Louis). Its title is sufficiently explicit. The author has made good use of his eminent confrère's, Father Wassmann's, works on

the same subject, and while leaving something to be desired in the way of style and manner when compared with some other criticisms of Darwinism, nevertheless is a readable and well-reasoned presentation of the Catholic position regarding Evolution in general. Perhaps we are hearing too much of the death and burial of Darwinism, and the way of announcing the event seems sometimes unnecessarily ungracious at least in tone; still we need succinct biographies and critiques of the demised, and such we have in the little book just mentioned.

From a correspondent in Australia we learn that, at the recent Provincial Synod held in Melbourne, the DOLPHIN "Manual of Christian Doctrine" was adopted as the official textbook of religious instruction in the schools there.

By the same mail that brought this welcome news, we received from one of our New Zealander subscribers a letter from which we take the liberty of quoting the following: "At the same time I wish to thank you for the promptness with which the REVIEW comes each month. For the last ten years I have been a subscriber, and hope to continue so until the end of the chapter. We look forward to the monthly visit of the REVIEW quite eagerly."

From another subscriber nearer home, yet still very far away, in "dear ould Ireland," on the same day we received news that was, unhappily, not all so pleasant reading. He was leaving home at the doctor's command in search of health, and said: "I shall give you my new address when I return, for I do hope as long as I live to be a subscriber, as I prefer it to all I read, and I read a good many."

In the *Franciscan Annals* for March a Franciscan scholar, reviewing Father Paschal Robinson's *The Writings of St. Francis of Assisi*, which we recently published, says: "All English-speaking admirers of St. Francis will be grateful to Father Paschal Robinson for a book which will take a foremost place in English Franciscan literature. . . . Of Father Paschal's own labors in this little book, it is hardly possible to speak too highly. The patient and careful scholarship is a delight." Another reviewer, this time in *The New York Times Saturday Review of Books*, says of the volume: "Father Robinson's work in every way is worthy of its subject. He has translated into excellent English not merely the Latin text of the Saint's writings, but the ruder Umbrian writings as well—the famous Canticle of the Sun, or Song of All Creatures. . . . And the outward appearance is worthy of the contents of the book. The volume is well printed, on good paper, and most attractively bound in flexible cloth. . . . The publishers may feel entirely satisfied with their share in making a very excellent volume."

Criticism of the *Wiltzius Directory* is hardly justified. Anyone familiar with the difficulties of obtaining accurate reports of anything from our clergy—however zealous and faithful they may be accounted in other respects—must admit that the Official Directory is all that we can expect; and it is indeed a marvel that we have one so good and comprehensive. The defects of the volume are not due to any want of care on the part of the publishers, nor to any neglect that can be definitely located

or corrected, but to the fact that our priests are missionaries and apostles and prophets who have an instinctive aversion to reports and statistics; and there may be little or no fault, and some virtue in this, since we know that David had trouble on some such score.

The *All Hallows Annual* for 1906 is a typical number. It shows that the College is not only missionary in the truest sense of the word, but also that it cultivates the best arts of home culture, and infuses into its pupils a spirit of happy brotherhood that must go far to bind its alumni everywhere to each other and to their Alma Mater. The plan of studies is well organized, but so is the practice of the gentler arts, music, the drama, lectures, debates, and sports. The far-away members of the College family are not only remembered, but they likewise remember the home of their student days, and there is a thoughtful tribute to the dead. Grave and gay are as neatly combined in the contents as in the vermillion and Keltic grey of the cover of the volume.

The influence of color upon the sensitive mind, and hence upon mental activity and development, is being recognized by teachers generally, and determines to a great extent the choice of color schemes in decoration and in school surroundings. A recent French work that enters minutely into the subject, and serves as a practical guide for experimental observations concerning the harmony of colors is *Les Secrets du Coloris* by the Abbé G. De Lescluze (Demolin Claeys, Bruges). It supplies illustrated lessons intended to be used in the Belgian schools, and is at the same time of critical value in the study of the Old Masters and color work generally.

Messrs. Kenedy (New York) have in hand a new *Manual for Sodalities of the Blessed Virgin* which promises to be much superior to any of the manuals hitherto published.

Among the little handbooks specially prepared for the Lenten season are Fr. Girardey's the *Holy Season of Lent* (Benziger Brothers) and *A Week with Jesus* (Pustet & Co.). The latter is a series of brief and effective reflections for Holy Week, by Fr. Anthony Baumstark. Similar in purpose and scope is Fr. Edward Hill's *Ways of Devotion to the Passion.*

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE TRADITION OF SCRIPTURE. Its Origin, Authority, and Interpretation. By the Rev. William Barry, D.D., Sometime Scholar of the English College, Rome, formerly Professor of Theology in St. Mary's College, Oscott, author of *The Papal Monarchy*, etc. *The Westminster Library.* A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Mgr. Bernard Ward, President of

St. Edmund's College, and the Rev. Herbert Thurston, S.J. London, New York, and Bombay: Longmans, Green, & Co. 1906. Pp. xxv—278. Price, $1.20.

THE CHURCH AND THE WORLD. By the Very Rev. T. le Menant des Chesnais, S.M., Vicar General of Christchurch, New Zealand. Dunedin, New Zealand: The Tablet Printing and Publishing Co., Ltd. 1905. Pp. viii—356.

MANUAL OF CONFRATERNITY OF CHRISTIAN DOCTRINE. Under the patronage of SS. Peter and Charles Borromeo. New York: The Sunday Companion Publishing Company. 1906. Pp. 40.

THE CISTERCIAN ORDER. Its Object and Rule. By a Secular Priest. Lonsdale, R. I.: Our Lady of the Valley Abbey. 1905. Pp. xviii—90. Price, paper $0.25; cloth, $0.50.

FAMILIAR INSTRUCTIONS ON THE COMMANDMENTS OF GOD AND THE CHURCH. By a Catholic Priest. New York: Fr. Pustet & Co. 1905. Pp. 167. Price, $0.10.

A WEEK WITH JESUS. Reflections and Meditations for Holy Week. By the Rev. Anthony Baumstark. New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 302. Price, $0.40.

THE HOLY SEASON OF LENT. By the Rev. F. Girardey, C.SS.R. New York, Cincinnati, Chicago: Benziger Bros. 1906. Pp. 123. Price, $0.25.

CONFESSION AND ITS BENEFITS. By the Rev. F. Girardey. C.SS.R. New York, Cincinnati, and Chicago: Benziger Bros. 1906. Pp. 128. Price, $0.25.

FROMME LESUNGEN f. Tertiaren. (Der Regelpater). Von P. Laurentius von Landshut, Capuziner. New York and Cincinnati: Fr. Pustet & Co. 1905. Pp. 494. Price, $0.60.

PATRON SAINTS FOR CATHOLIC YOUTH. By Mary E. Mannix. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Price, $0.50.

MEDITATIONS ON THE MYSTERIES OF FAITH and the Epistles and Gospels for each day and the principal feasts of the year. By a Monk of Sept-Fonts. Translated from the French by a Religious of the Visitation of Wilmington, Del. Revised and edited by the Rev. F. Girardey, C.SS.R. Two volumes. Freiburg and St. Louis, Mo.: B. Herder. 1906. Pp. 565 and 497. Price, $4.00.

DE INSPIRATIONE SACRAE SCRIPTURAE. Auctore Christiano Pesch, S.J. Cum Approb. Archiep. Freiburg. Freiburg and St. Louis, Mo.: B. Herder. 1906. Pp. 653. Price, $2.85.

DER GOTTESDIENSTLICHE VOLKSGESANG im jüdischen und christlichen Altertum. Von Dr. Franz Leitner. Approb. Erzb. Freiburg. Freiburg and St. Louis, Mo.: B. Herder. 1906. Pp. 283. Price, $2.20.

FORTIFYING THE LAYMAN. By Ernest R. Hull, S.J. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. Pp. 96. Price, $0.15.

DOES IT MATTER MUCH WHAT I BELIEVE? A Commonsense View of Religious Indifferentism and the Obligation of Embracing the True Religion. By the Rev. Bernard Otten, S.J. St. Louis, Mo.: B. Herder. 1906. Price, $0.15.

LITURGICAL.

PLAIN CHANT AND SOLESMES. By Dom Paul Cagin, O.S.B., and Dom André Mocquereau, O.S.B. London: Burns & Oates, Ltd. 1906. Pp. viii —70. Price, 1s.

KYRIALE SEU ORDINARIUM MISSAE quod juxta editionem Vaticanam hodiernae musicae signis tradidit Dr. Fr. X. Mathias, organista Ecclesiae Cathedralis Argentinensis. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1906. Pp. iv—95. Price, $0.25, *net.*

HYMNS FOR LENT. (Cecilia Edition No. 26.) "The Precious Blood," "God of Mercy and Compassion," "Jesus, My God," "Beneath the Cross," "O Come and Mourn," "Stabat Mater," "Pange Lingua" (Solesmes), "Vexilla Regis" (Solesmes). Boston: Catholic Music Publishing Co. Price, $0.04.

LEAD KINDLY LIGHT. (Cecilia Edition No. 27.) Three part chorus. Music by a Sister of Mercy, Providence, R. I. Boston: Catholic Music Publishing Co. Price, $0.12.

HISTORICAL.

ANNUAL REPORT OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH in the Archdiocese of Boston. January, 1906. Boston, Mass.: Rev. J. A. Walsh, 75 Union Park Road. Pp. 22.

THE DEVELOPMENT OF PALESTINE EXPLORATION. Being the Ely Lectures for 1903. By Frederick Jones Bliss, Ph.D., author of *A Mound of Many Cities*, *Excavations at Jerusalem, 1894–1897*, etc. New York: Charles Scribner's Sons. 1906. Pp. xx—337.

POPE ADRIAN IV. A Friend of Ireland. From the *Analecta Juris Pontificii*, a magazine on Theology, Canon Law, Liturgy, and History. Translated from the French by the Rev. W. McLoughlin, Mount Melleray Abbey, Waterford, Ireland. Dublin, Ireland: Browne & Nolan. 1906. Pp. xxx—224.

THE OFFICIAL CATHOLIC DIRECTORY and Clergy List for the Year of our Lord 1906. Containing complete reports of all dioceses in the United States, Canada, Newfoundland, England, Ireland, and Scotland, and the hierarchies and statistics of United States of Mexico, Central America, West Indies, Oceanica, Austro-Hungarian Monarchy, German Empire, Holland, Switzerland, South Africa, Norway, Belgium, and Japan. Vol. XX, No. 1. Complete edition. Milwaukee, Wis.: The M. H. Wiltzius Company. 1906. Pp. 1—940, 200, 192. Price, complete edition, leather, $3.00, paper, $2.50; United States and Canada only, leather, $2.50, paper, $1.75.

EDUCATIONAL.

GRAMMAIRE HÉBRAÏQUE. Abrégée. Precédée de Premiers Eléments, accompagnés d'exercices, a l'usage des commençants. Paris: Librairie Victor Lecoffre, rue Bonaparte, 90. 1905. Pp. xxiv—396—396—40. Price, 5 fr.

QUESTIONS ESTHÉTIQUES ET RELIGIEUSES. Bibliothèque de Philosophie Contemporaine. Par Paul Stapfer, Doyen honoraire de la Faculté des Lettres de Bordeaux. La Question de l'Art pour l'Art; un Philosophie Religieux du XIXe siecle; La Crise des Croyances Chrétiennes. Paris, 108 Boulevard St. Germaine: Felix Alcan et Guillaumin Réunies. 1906. Pp. 208. Prix 3 fr.

FRA ANGELICO ET BENOZZO GOZZOLI. Le Maitre et l'Elève. Par Gaston Sortais. Lille, Paris, Rome, Bruxelles: Société Saint-Augustin, Desclée, De Brouwer et Soc. 1906. Pp. 275.

GOSPEL AND GOSSIP, or Commonsense Temperance. By Christopher P. Barron. Haymond, Ind.: The Rev. C. P. Barron. 1905. Pp. 28.

WERE THE MIDDLE AGES DARK? By the Right Rev. Thomas F. Brennan, D.D. Brooklyn, N. Y.: International Catholic Truth Society. Price, $0.05.

THOUGHTS FOR CREEDLESS WOMEN. By Emily Hickey. London: Catholic Truth Society. Price, one penny.

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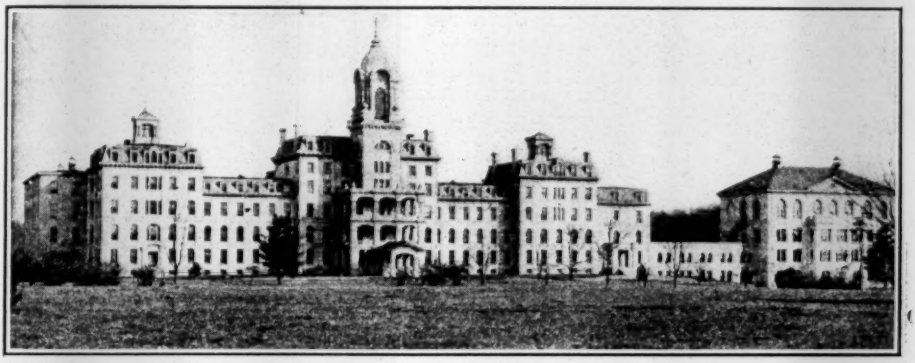

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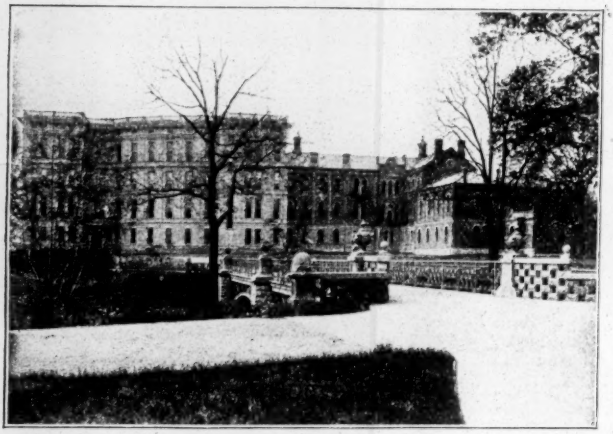

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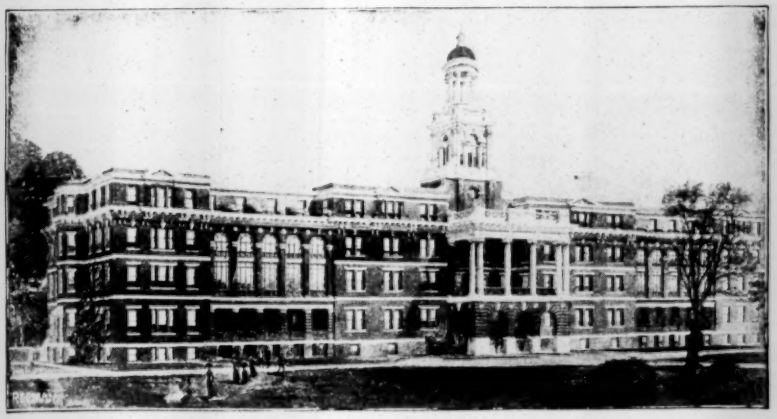

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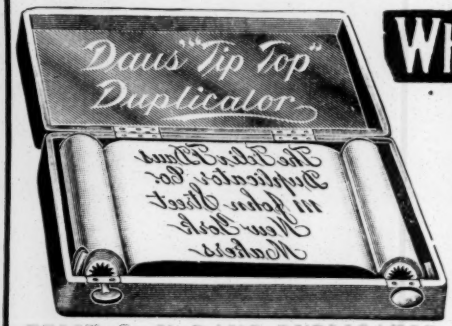

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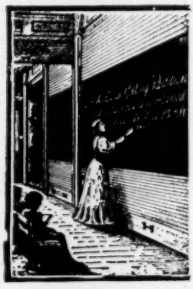

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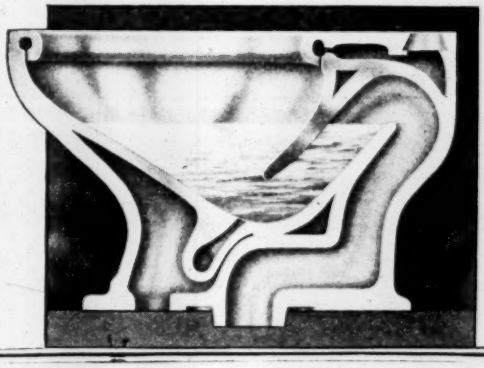

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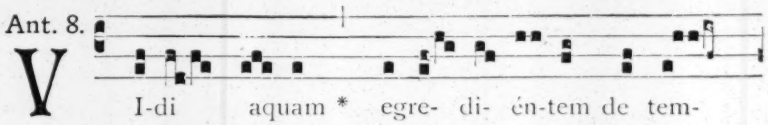
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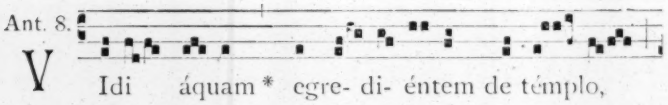

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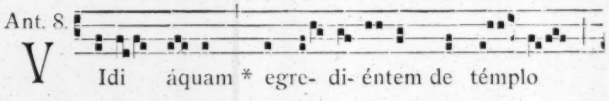

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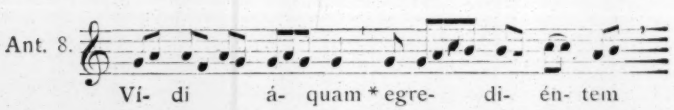

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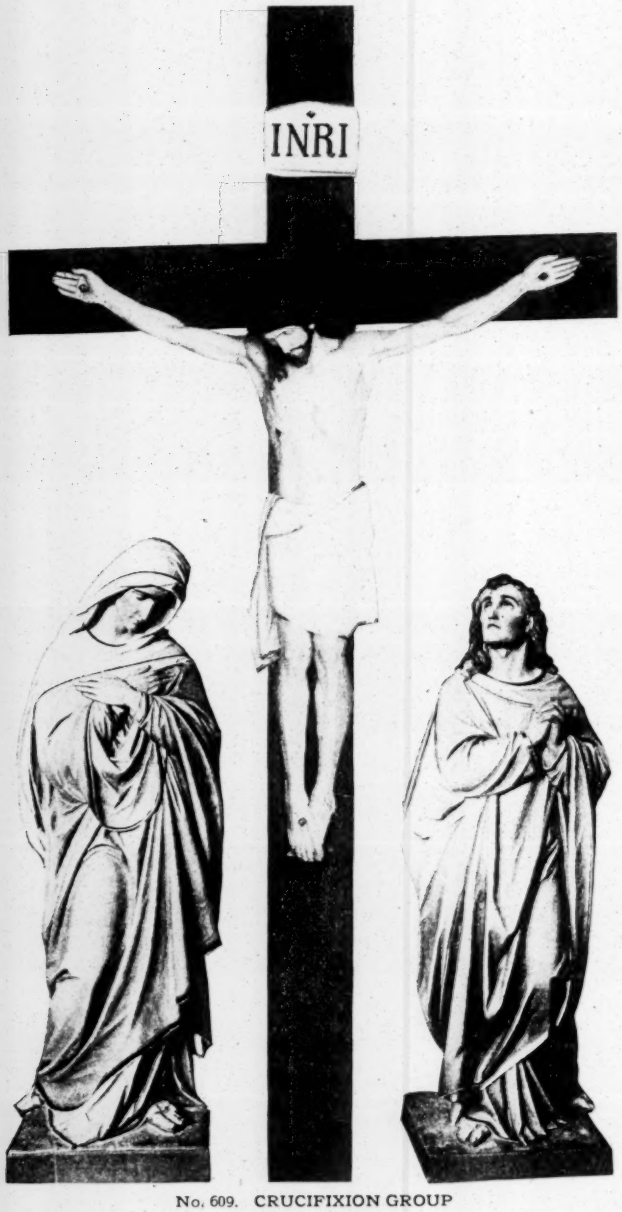

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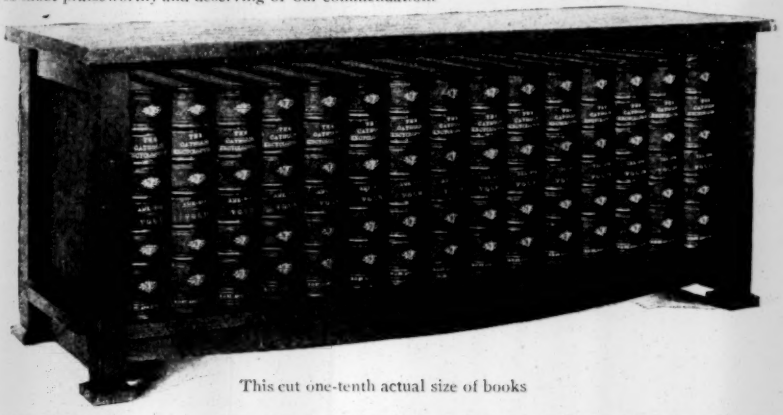

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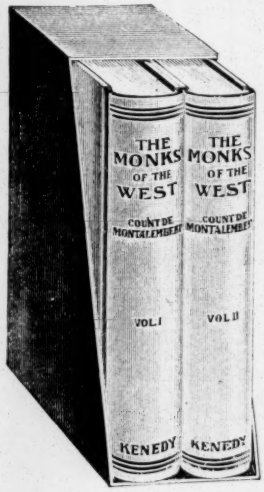

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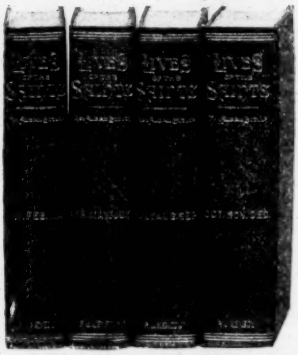

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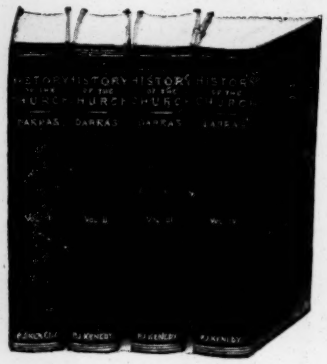

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